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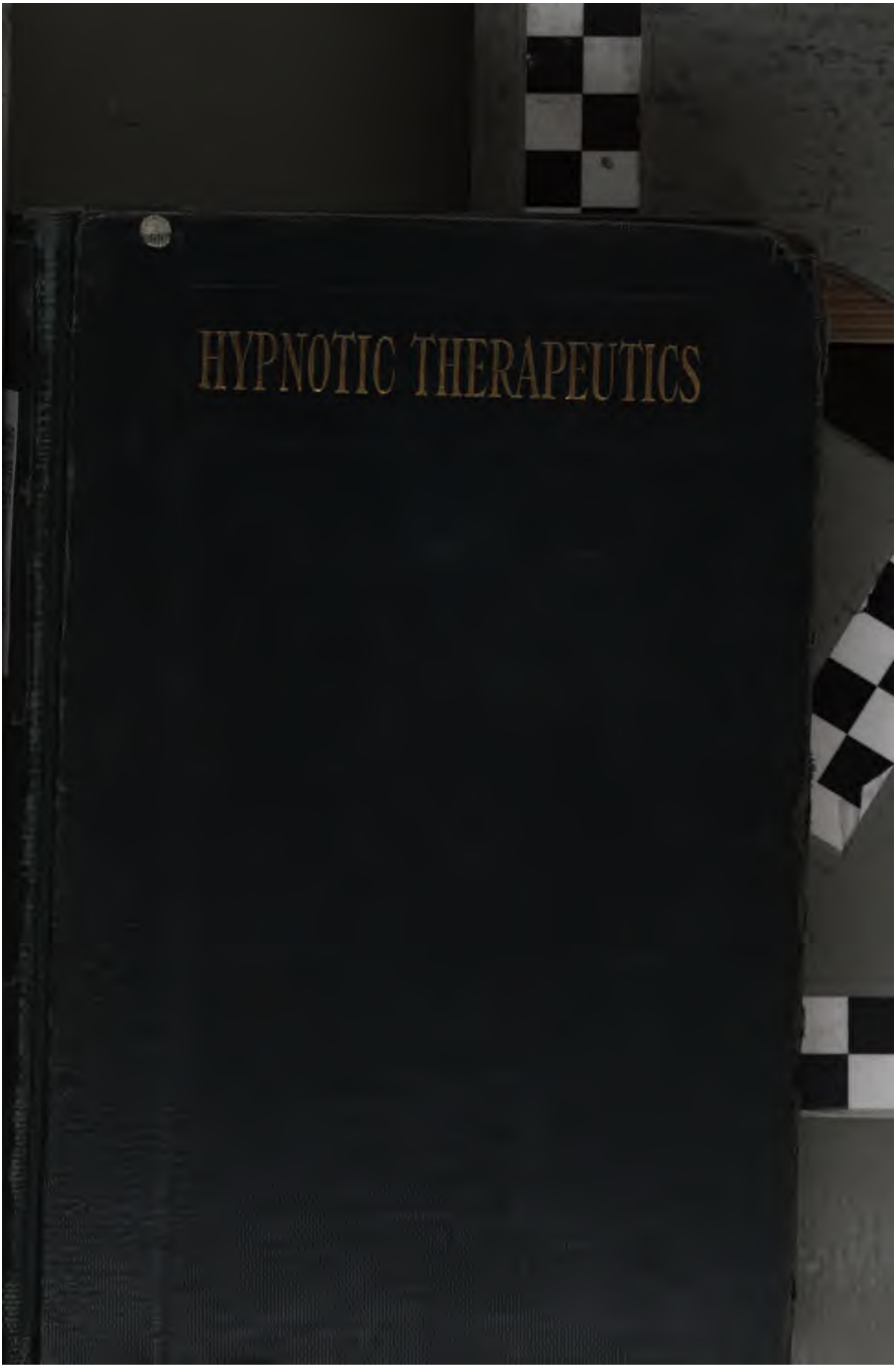
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HYPNOTIC THERAPEUTICS

IN

THEORY AND PRACTICE

WITH NUMEROUS ILLUSTRATIONS OF

TREATMENT BY SUGGESTION

BY

JOHN DUNCAN QUACKENBOS, A.M., M.D.

AUTHOR OF
"HYPNOTISM IN MENTAL AND MORAL CULTURE"
"PRACTICAL PHYSICS" ETC.

"If I one soul improve, I have not lived in vain."
—"THE MINSTREL."

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CONTENTS

	PAGE
PREFACE	v
INTRODUCTION	1
THE TRANSLIMINAL; OR, ACROSS THE THRESHOLD	9
SLEEP AS THE SUGGESTIBLE STATE	28
SUGGESTIBILITY IN THE DYING	39
RAPPORT AND THE MUTUAL RELATIONSHIP	48
DEGREES OF SUGGESTIBILITY	60
AUTO-SUGGESTION	81
AUTO-SUGGESTION, THE *MODUS CURANDI* OF CHRISTIAN AND MENTAL SCIENCE, METAPHYSICAL HEALING, FAITH AND PRAYER CURES, OSTEOPATHY, AND OTHER DELUSIONS	99
DANGERS AND LIMITATIONS	109
PRACTICAL APPLICATIONS OF PSYCHO-THERAPEUTICS—PHYSICAL DISEASE	114
NEURASTHENIA, OR NERVOUS EXHAUSTION	123
DELUSIONS, OBSESSIONS, MORBID FEARS AND PROPENSITIES	149
SUGGESTION IN THEOMANIA, PUBERTAL AND CLIMACTERIC INSANITY, DISEQUILIBRATION, PERVERSITY, AND AMNESIA	168
MORAL DISEASE	181
KLEPTOMANIA: PSEUDOMANIA, OR MANIA FOR LYING AND IMPOSTURE	192
EROTOMANIA, INFATUATION, MORAL PERVERSION	201
THE DRINK HABIT: DIPSOMANIA, OR ALCOHOLIC MANIA: ABSINTHISM: TEA AND COFFEE INEBRIETY	210
CIGARETTE ADDICTION	230
DRUG HABITS: MORPHINOMANIA, HEROIN HABIT, COCAINE ADDICTION	236

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CONTENTS

PAGE

PATHOLOGICAL DIFFIDENCE: MORBID SELF-CONSCIOUSNESS . . 244

SPEECH DEFECTS: STAMMERING 251

INSPIRATIONAL WORK: THE VALUE OF SUGGESTION TO THE PLAYER, THE SINGER, THE MUSICIAN, AND THE ARTIST . . 258

SUGGESTION AS A MEANS OF PERFECTING THE PULPIT ORATOR, THE TEACHER, AND THE BUSINESS MAN 273

SUGGESTION IN TRAINED NURSING 282

LITERARY INSPIRATION 286

PSYCHIC PEDAGOGY 292

PSYCHICS IN THE HOME 298

APPENDIX:

CLAIRVOYANCE, CLAIRAUDIENCE, X-RAY VISION, AND OTHER TRANSLIMINAL FACULTIES 313

TELEPATHY 323

SPIRITISM AND PSYCHOLOGY: SUPERNORMAL OR SUPERNATURAL? 327

FOR ADDITIONAL READING 331

INDEX 335

PREFACE

SEVEN years have elapsed since the author of this monograph, in response to requests from many friends of his work, published in a manual entitled *Hypnotism in Mental and Moral Culture*, the conclusions derived from a series of experiments with Suggestion as a means of dealing with moral obliquity and of developing and exalting mind power. Since the appearance of the initial volume, he has devoted his attention, exclusively and with little interruption, to a practical application of suggestional methods in the treatment of a most instructive miscellany of physical and mental conditions. The present book is thus no mere lattermath. It is a record of many thousand recent experiences, covering seven years of investigation.

An ever growing interest on the part of enlightened men and women in psychical therapeutics, supplemented by his own apprehension of the force of mind as a singularly potent curative instrumentality in the fields of medicine and psychiatry, and as a regenerating power in that of criminal anthropology, would seem to justify the author in placing the results of his personal experience, together with his conception of the psychology of suggestion, at the disposal of an intelligent public. This he essays to do, modestly, but with the courage of conviction, in the pages that follow.

NEW YORK, *December* 1, 1907.

HYPNOTIC THERAPEUTICS

HYPNOTIC THERAPEUTICS

INTRODUCTION

The most valuable achievement of modern psychology is that it has stopped the mouths of those who alleged transcendental experiences to be the hallucinations of deranged visionaries, and formulated the inductions that the mind has a reality of its own independent of the physical order; that a *noumenal* world is positively as existent as the *phenomenal*, and is one whence perpetually issue streams of life and light and inspiration to the soul of man, whether he be conscious of the fact or not.—W. L. Wilmshurst.

The most important step forward that has occurred in psychology since I have been a student of that science is the discovery that, in certain subjects at least, there is not only the consciousness of the ordinary field with its usual centre and margin, but an addition thereto in the shape of a set of memories, thoughts, and feelings which are extra-marginal and outside the primary consciousness altogether, yet able to reveal their presence by unmistakable signs. I call this the most important step forward, because, unlike the other advances which psychology has made, this discovery has revealed to us an entirely unsuspected peculiarity in the constitution of human nature.—William James, LL.D., Professor of Philosophy in Harvard University.

Without the spirit of research, a man lags behind the progress of knowledge, and his mental equipment becomes second-hand.—David Starr Jordan, President of Leland Stanford Junior University.

IN this enlightened age, which no longer regards the hypnotic procedure either as the plaything of science, the brand of charlatanism, or a mere *ignis fatuus* of addle-pates, but, fully apprehending the power of spirit over all expres-

sion through a physical organism, unquestioningly accepts psychological therapeutics as a legitimate application of the healing art, a volume on Hypno-Physics need not be introduced with an apology.

It has long been known to medical science that the functions of the physical body and the motions of the objective mind are under the control of a higher human spiritual principle—a control which, when relaxed or unexercised, may be evoked by what is known as suggestion, along lines that are regulative and healing in the one case, and in the other nature-changing, character-building, and prodigally creative of that incorporeal force which tends to fashion man's earth-life on more exalted principles. Absorbing interest centres in an instrumentality so powerful and variform.

Leaders of science are becoming conscious of a superphysical world, which men have sought to apprehend since men began to think. Psychology, which in its practical phase contemplates the development of spiritual faculty, is recognized as a study paramount. The depth and power and deathlessness of the human personality—all objects of non-sensuous intuition (*noumena*)—have come to be clearly apprehended; materialism is scouted; and sanguine observers, sensing the dawn of a new epoch, see implied in the promise of things a proximate application of Emerson's philosophy: "When the Master of the universe has points to carry in His government, He impresses His will in the structure of minds"—let us interpret it, in the evolution of the spiritual consciousness of man, the logical method of improving environment and unmaking heredity.

No well-informed person can be ignorant of the fact that European physicians of high principle and liberal culture have for years successfully employed hypnotic suggestion in the treatment of disease. Liébeault, one of the noblest

expositors of psychotherapy, and Bernheim, his pupil, have made Nancy as famous as the grotto of Lourdes. Charcot's great name and that of Dr. Jules Voisin are forever associated with the school of hypnotism at the Salpêtrière. Drs. Farez and Bérillon, with Pierre Janet, at Paris, Dr. Grossmann and Albert Moll at Berlin, Professor Forel at Zurich, Professor Paul Dubois at Berne, Dr. van Velsen at Brussels, Dr. Von Schrenck-Notzing at Munich, Drs. van Renterghem and van Eeden at Amsterdam, Drs. Lloyd-Tuckey and Bramwell at London, with a host of others hardly less prominent in various parts of Europe, have employed or are now using this instrumentality to recover the sick and depraved with admittedly phenomenal success.

The late Dr. Wetterstrand, of Stockholm, was accustomed to treat in a specially arranged room twenty patients simultaneously, and to administer the rest cure in perfection by locking nervous sufferers in the hypnotic sleep for weeks at a time, attention to bodily wants being secured entirely through suggestion. Writes the Rev. Dr. Wm. Wilberforce Newton, who spent a month in Stockholm with the Swedish suggestionist: "As I sat in Wetterstrand's salon, where from fifty to a hundred patients are treated daily, I could not fail to be impressed with the fact that here at least medical science was bringing back the Almighty to His own world again, and that the *Deus ex machina* idea in medicine was giving place to the conception of an immanent and divine power, which would work recovery to the lost nature. The action of the adored healer in passing from patient to patient, laying his hands upon the foreheads of the impotent and sick, and whispering in their ears words of recovery, recalled to me the apostolic age. Here were drunkards, drug-fiends, men and women with fixed ideas, victims of impure habits, coming to place themselves under the spell of a stronger personality, in

order that a new impulse toward righteousness might be developed within them, and that the old spirit of evil habitude working round and round the will in a vicious circle might be exorcised."

In his recent work on *Hypnotism: Its History, Practice, and Theory* (1903), Dr. Bramwell refers to 384 authors and authorities on this subject—among them Drs. Hamilton Osgood and Morton Prince, of Boston, of whose work and writings, together with those of Dr. Gerrish, of Portland, Maine, and Dr. Osgood Mason, of New York, America is justly proud.

The study of Practical Psychics is at present engaging the attention of many university departments and medical congresses. The Homœopathic Medical College of New York has established a chair of psychotherapeutics; the London Society for Psychical Research, numbering among its members the most distinguished men and women in this country and abroad, indorses the enlightened employment of suggestion; and in many foreign lands, suggestional methods play a most important part as legitimate curative agencies. Even in Tokio, Dr. Yamaguchi, the Japanese translator of the writer's book on *Hypnotism in Mental and Moral Culture*, has established an extensive psychic practice; and the Armenian college at Kerassunde has translated the same work and is exploiting its philosophy in the education of the young.

The present attitude of reputable science toward intelligently administered and wisely guarded hypnotic suggestion as a therapeutic agent is thus incontestably one of hearty approval and support. The world's deepest thinkers accept its truths and construe its facts.

When the theory of a dual consciousness was less commonly accepted, reputable practitioners had a feeling that suggestion was outside the legitimate province of medicine.

INTRODUCTION

Even at present many American physicians distrust the value of mental therapeutics, and refuse to accept its theories and its results. Some, yielding to a public misconception which is merely the result of ignorance and is rapidly lessening as the principles of psychology become more widely known and understood, refrain from admitting their indebtedness to suggestion, and seem ashamed to be found making use of it; but others, like Tennyson's Ida, "dare to leap the rotten pales of prejudice," and stand out manfully, avowing their belief in the virtue of the treatment. Fortunately the medical profession, as a profession, and the world at large have come to appreciate the worth of suggestion as a curative instrumentality; and in view of what is doing with it abroad, suggestive therapeutics incontestably occupies an orthodox position in medical thought and medical practice to-day.

This was not the case when the author began his investigations a quarter-century ago; and he has often been asked to explain his remote interest in psychotherapeutics and his discovery of aptitude for hypnotic inspiration. The answer may be briefly given: After graduating from the College of Physicians and Surgeons of New York in 1871, circumstances rendered it necessary for him to accept a literary life, and for twenty years he served as instructor and professor at Columbia University. During ten years of this apprenticeship to letters, he lectured on psychology and began the study of what was then called Mesmeric Sleep, or animal magnetism, which was believed to imply an influence capable of transmission from one animal body to another. In the cases that came under his observation he noted that the thoughts of the subject were readily directed into any channel desired by the operator. The mesmerizee saw, heard, felt, imagined, and acted as the automaton of the mesmerizer, fulfilling suggestions post-

hypnotically with startling accuracy. As a careful student of the phenomena, he was obliged to reject, in explanation of their cause, the hypothesis of a magnetic fluid circulating from the hypnotiseur to his subject, and to accept the theory of an ill-understood, intangible, psychic influence. But he regarded the parlor exhibitions he had attended not only as degrading both to the doctor and the patient, but as fraught with danger to the latter; and, seeing no practical good in the induction of the state, lost interest in the subject, until a strange providence led to his resignation from the university chair in 1894, and he was left at liberty to resume the practice of his favorite profession. The long years devoted to the study of Oriental religions, psychology, and the æsthetics of literature served as a singular preparation for special research in the domain of nervous and mental disorders, in dealing with which the author became convinced of the exceptional value of suggestion. Obsessions and imperative conceptions that were otherwise ineradicable yielded promptly to his suggestional treatment, and normal cognition resumed sway in minds diseased. From the sphere of mental to that of moral ail was a natural and easy step to one who had long sought more effectual methods than those in use for combating degeneracy and crime. So that it was in the hope of establishing an inductive principle as regards the applicability of suggestive therapeutics to the eradication of criminal traits, hereditary and acquired, that a series of experiments were begun, during the winter of 1899, in the Borough of Manhattan. In one of the New York lodging-houses for boys, the only institution of the kind to which access was accorded, a number of intelligent young fellows, representing the newsboy, bootblack, and gadabout class, were found desirous of being freed from practices prejudicial to their physical and moral health. The cases there encountered

included cigarette addiction, kleptomania, moral perversion, and low or misdirected intelligence.

The results of the treatment not only justified the conclusion that hypnotic suggestion in wise hands was a potent agent of reform, but stimulated investigation in a hundred and one novel directions. The heights seem to have been reached in the speedy development by suggestion of intellectual germs, the evocation of latent talent, and inherent creative power. Seven thousand separate experiences with the sub-personal minds of intellectual men and women have suggested the philosophy and form the material presented in this book.

The conditions and diseases that are successfully dealt with to-day through the medium of suggestion comprise functional errors in digestion, metabolism, and circulation (including obstinate constipation, sea-sickness, migraine, intermittent heart)—menstrual disorders and tendency to miscarriage—nervous disturbances represented by hysteria and epilepsy, chorea, occupation neuroses, habit spasms, speech defects, and neurasthenia or nervous exhaustion, with its delusions, morbid fears, and imperative conceptions—drink and tobacco habit, with drug addictions—mental troubles, insomnia, homesickness, obsessions, irresistible impulses like those of moral perversion—intellectual unbalance, dementia præcox, and incipient insanity. Suggestion is further used to relieve the severe pain of neuritis (sciatica), of organic diseases of the spinal cord (locomotor ataxia), of angina, rheumatism, and cancer. It is employed most effectively to obscure the agonies of childbirth, as well as for the induction of anæsthesia in surgical operations where the use of an ordinary anæsthetic is contraindicated. All the maladies herewith enumerated have been substantially relieved and many of them radically cured by accredited hypno-physicists. The

author of this volume has added diabetes mellitus to the list of diseases curable by intelligent suggestion, having successfully treated a number of cases. He has furthermore exploited sleep inspiration in the cure of moral diseases that defy all other means of treatment (kleptomania, habitual falsehood, mania for gambling, moral anæsthesia, and perversion); in the correction of disequilibration; in the handling of backward and unmanageable children; and in the elicitation of literary, musical, and histrionic talent.

The principle on which these seemingly miraculous changes, inspirations, and cures are effected is made plain in the following chapter on "The Transliminal."

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THE TRANSLIMINAL; OR, ACROSS THE THRESHOLD

L'esprit gouverne, le corps obeit.—George Otto Wetterstrand.

The spirit within me constraineth me.—Job xxxii : 18.

Ineffable is the union of man and God in every act of the soul. The simplest person who in his integrity worships God, becomes God; yet for ever and ever the influx of this better and universal self is new and unsearchable. The human personality becomes receptive of the Great Soul; and so before the immense possibilities of man, all mere experience, all past biography, however spotless and sainted, shrinks away.—Emerson.

TRANSLIMINAL means *across the threshold.* It supposes a dividing line (*limen*) between the every-day waking and working mind, conscious of its own acts and states, and an extended realm of spirit beyond the region of sense and remote from man's objective ken. In the scriptural view, man during his earth-life is dichotomic or of twofold nature —immaterial as spirit or soul (*pneuma-psyche*) and material as body (*soma*). On one side of his being, he is animal and mortal; on the other, by reason of his essence as a free, self-conscious, spiritual personality, he takes class, not only with incorporeal intelligences, but with God himself, than Whom he was made only a little lower (Psalms VIII.). And his one complex nature, the unity of spirit and body, survives death, preserving its identity in all that constitutes organic personality; for at the resurrection the disembodied man is clothed with a garb (*soma pneumatikon*)

adapted to purely spiritual life. In enunciating the existence of the human individual in two distinct spheres of consciousness, and in establishing the possibility of transliminal communication by telepathic impression, psychology is confirmatory of this teaching.

Every human being is now conceived of by students of mind as existing simultaneously in two worlds, described as the objective, supraliminal, or world of waking life—in which he communicates through his senses with the phenomenal universe—and the subjective or transliminal, the world of sleep, of an all-comprehensive, extra-planetary or outside existence, of which the earth-life is but a fractional expression.[1] The objectively conscious man (*psyche-soma*) is thus continuous with a higher spiritual self (*pneuma*), which in its turn is continuous with God. "A great and sacred spirit talks indeed within us," said Seneca in his 41st Epistle, "yet cleaves to its divine original." *Psyche* is always that phase of *pneuma* which is committed to the earth for embodiment. It is the same in substance with the *pneuma*. So, to extend the analogy into the sphere of the Divine, Christ is the Eternal Psyche projected by the Father in the likeness of the flesh and thus made subject to death, the law of organized matter. In the radiance of this philosophy the hitherto incomprehensible doctrine of the tripersonality of God becomes clear: I. The infinite Creator, the central source of all spiritual life, the self-sufficient originator and preserver of his own being. II. The coeternal, consubstantial Hagion Pneuma, or Holy Spirit proceeding from God, that inspired and em-

[1] "What we commonly call man," writes Emerson, "the eating, drinking, planting, counting man, does not, as we know him, represent himself, but misrepresents himself. Him we do not respect; but the soul, whose organ he is, would he let it appear through his action, would make our knees bend."

powered (III.) Christ, its incarnate phase, and so the Psyche Immaculate, to give both *psyche* and *soma* (Matt. xx : 28) as the price of our redemption. Apprehension of the constitution of man throws light on that of the Divine Archetype. In the transliminal sphere we are capable of acting independently of a visible corporeity, and as beings cast in the image of God we intuitively apprehend, we possess supernormal knowledge and wield ultranormal power, we are subject to impression by other human personalities, as well as obnoxious to the touch of higher spiritual intelligences, and we are gifted with a measure of prescience that on occasion forecasts what is to be. Of these unconscious agencies and forces, few have any realization. We are all living inside our power limit.

The transliminal or higher spiritual self may be inspired to assert a control that is practically boundless, within the limitations of physical possibility and moral right, over "the flesh" (*sarx*), that is, organs of body and faculties of mind. And the whole purpose of hypnotic suggestion is the evocation of such control, either where it has become relaxed or in fields where it has not before been operative. Not only may irregularities in the fulfilment of physical functions be remedied by assumption of the natural psychic control, and so diseases that are not organic cured, but all attitudes of the objective mind—its trends of thought, opinions, beliefs, desires, propensities, tendencies, emotions, and passions—are controllable and alterable by this higher human personality along lines that are moral and true; for the transliminal self of man *per se* is that principle in us which dictates what is right and inclines to good—that "spirit" (*pneuma*) in which, or under whose control, the Apostle Paul urges men to walk, in order that they may neither be condemned by the moral law nor bound by the law ceremonial (Galatians v). And a man will always

act in response to that "touch of explosive intensity," as Professor James has designated it—that suggestional force which awakens ethico-spiritual activities in the supraliminal life, and subordinates the lower tendencies of the carnal nature, when imparted by one who is in genuine sympathy with the subject and operates with the courage of conviction. In other words, the Inner Man, or Ego of the transliminal sphere, never fails, if adequately aroused, to exalt the earth-life, to raise humanity to the level of God.[1]

The character and power of the transliminal self have been dwelt upon thus at length, in order that the reader may understand the transformations it accomplishes as due to its unrestricted transcendence over the objective nature. What Immanuel Kant taught as the result of psychological insight, the writer has proved by many thousand experiences with the transliminal natures of intellectual beings—the absolute lordship of the transcendental consciousness. Above the realm of nature lies the realm of free, self-conscious, infinitely attributed spirit.

It happens to be a psychological fact that in a state of sleep, natural or induced, when the objective consciousness is in shadow, and the individual is practically excarnate by reason of suspended sense-activity, and hence transliminally focussed in all the phases of his personality and all the infinity of his powers, the dynamogenic touch may be imparted—

I. By a fellow-being who, owing to the existence of mutual sympathy and confidence, is in rapport with the sleeping subject. This is Suggestion.

[1] "Be ye perfect, even as your Father," enjoined the Master—perfect, as far as frail humanity will admit, for veritable equality with the divine perfections is impossible—perfect, through a more complete resemblance to God in an undiscriminating love and beneficence. I said, Ye are gods.—Ps. lxxxii : 6; John x : 34.

II. By the man objective to his own subjective self. This is Auto- or Self-Suggestion.

The beautiful feature of such suggestional treatment is its unequivocal naturalness. It has naught to do with mesmerism, odylism, hypnotism as popularly understood, in which a low stratum or fallible phase of the personality is addressed, and the subject exposed to deception and injury. In natural sleep the higher personality is reached with its keen insight, inflexible principle, limitless capacity —the superior spiritual self, the *pneuma*, the true image of God.

The questions to be discussed in this chapter—implying, for their solution, qualified insight not only into the deepest springs of goodness in purely human nature, but as well into the darkest passions that convulse man—would seem to sound at once the depths of our interest in things spiritual as they pertain to human life and human destiny, and to touch the very heart of that greatest of problems whose solution means the moral uplift of our race and the consequent hastening of that seemingly not "so far-off divine event" to be signalized by harmony between the sensuous and the unsensuous. The conclusions reached and herewith presented are derived from seven thousand personal experiences with the transliminal natures of intellectual men and women. In the light of these repeated observations, suggestion of either kind, whether verbal or mental, reveals itself as a means through which may be effected the transfer of knowledge, faith, self-command, ideals, aspiration, and creative power, from the transliminal to the supraliminal sphere—from the nature that is richly endowed to the nature that is starving for spiritual energy. Man is potentially superhuman; and suggestibility, or sensitiveness to that inspirational appeal which compels output of superhuman attributes, is happily a natural

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characteristic of all normal men. The secret of transfer, the law of superior expression, is the key that unlocks the way to millennial perfection.

Various methods are in vogue of inducing the suggestible state. The technic adopted by the writer involves arrest of the visual attention by a brilliant jewel or some object in the room, the concurrent establishment of the patient's confidence in his desire and ability to extend aid (rapport must be consensual), and monotonous sleeping suggestions as an accompaniment of impression by his personality—the several steps being relaxed eye-muscles, vacant stare, indolent audience, passive brain, blank objective mind, reverie, sleep. Inspiration communicated in this negative state of animal being calls forth adequacy dormant in the ego, to regulate physical function, enhance faculty, or modify character. The directions imparted by emphatic declaration may not be objectively heard by the sleeper; but in some mysterious way they pass the sentinels of his world-consciousness unchallenged, to rivet the attention and launch the spiritual energies of the transliminal man.

It is readily comprehensible that inspirational power is measured absolutely by quality of soul. Success depends on the worth of the practitioner. If he be not an earnest and sincere believer in his suggestions; if he sees not a brother in the evil-doer, nor "finds in love the heart's blood of his song"; if he withholds that best gift one can offer to his neighbor—viz., himself—he can expect no return from the personality he addresses. Magnetism is nothing more than earnestness and sincerity, coupled with insight, sympathy, patience, and tact. These essentials cannot be bought and cannot be taught. They are "born by nature," they are dyed with "the red ripe of the heart." In physical suffering the high-minded physician and the conscientious trained nurse are the only ones qualified to give suggestions

because of their familiarity with the natural history of diseases and their predisposition to consider possibilities. To the treatment of moral obliquity men and women of pure motives, unassailable principle, and lofty purpose are specifically adapted.

As an educative instrumentality, suggestion, in the hands of a carefully prepared operator, is unrivalled, no method of objective instruction being comparable to quality of personality in the suggestional teacher. It brings out in a moment indwelling power. Immediate insight into principle, quickness and ease of comprehension, general facility and naturalness in application, reproductive memory, creative imagination, faculty, talent, genius—are all transferable from the transliminal nature without nerve-strain or brain fag. Genius is but a name for coincidence of action on the part of *psyche* and *pneuma* along the lines of a discovered objective aptitude—for effortless expression in the achievements of harmoniously operating fellow-selfs.[1] It is, of course, understood that physical wholeness in given areas and centres of the brain is the condition of perfect expression by means of these areas and centres. Transfers cannot be made, or made to advantage, through the medium of poisoned, ill-fed, or worn-out cells. We cannot go beyond the limit which the brain lays upon intellectuality. Mind can manifest itself normally through healthy nervous matter only. The first obligation of the suggestionist, therefore, is to study the brain he is about to use as his transmitting agent, and, where necessary,

[1] Great men, therefore, are not necessarily abnormal. As the world is now constituted, there are three thousand million common persons to one genius (Lanier). And yet all human selfs in the spiritual life are richly endowed. Circumstances have not objectively revealed their powers, as "the terrible passage of the Bridge of Lodi" discovered, in a flash of intuition, his military genius to Napoleon Bonaparte, and suddenly apprised him that the destiny of Europe was in his hands.

strengthen and replenish it before inspiring the transliminal self to attempt, through a defective organ, difficult or impossible expression. Let the brain be sound, and the immediate output of intellectual power in response to suggestion is little short of the miraculous. Where technic is understood, a single suggestional treatment has unfettered literary faculty, and a few subsequent inspirations from the stand-point of rhetorical canon have imparted to the things created, tone, refinement, seriousness, and spiritual quality. Two or three inspirational appeals, given after mastering the spirit of the plays and satisfying myself of the personal fitness of the subjects, have raised now well-known actresses from mediocrity to fame. In these cases, dormant dramatic bent was instantaneously awakened to activity, self-consciousness was obliterated, genius in embryo was suddenly discovered and matured.

But it is in the treatment of moral disease that the most awe-inspiring results of transliminal domination are manifested. From the ethical view-point, suggestion is a summoning into control of the true man; an accentuation of insight into life and its obligations; a revealing—in all its beauty and strength and significance—of absolute, universal and necessary truth, and a portraiture of happiness as the assured outcome of living in consonance with this truth. It is not a mere pulling up of weeds by the roots, as described in "Menticulture"; but it is a sudden overshadowing and starving-out of character defects and mental weaknesses by a tropical growth of ethical energy which seeks immediate outlet in the activities of a moral life. The patient freely expresses his best self post-hypnotically, without effort, from a plane above that of the will—the plane of apprehension and spontaneous command along lines of thought and action that are high and true. Thus is effected a perfect agreement between the law of

right and the intelligent creature, and he who effects it must be ingenuous, uncompromising, and eloquent. Mere lip-work is of no avail, for the errant soul is endowed with supersensible insight, floods with its search-lights the penetralia of the suggestionist's heart, and rejects the counsel of an uncandid or lukewarm guide. In practical hypnotics the best thing one has to give is himself, but he must be as his inspiration. The regenerating force is measured exclusively by quality of soul in him who suggests. The God-part of the being under treatment is hypocrisy proof. The human mind is no man's fool.

Suggestion of this high order is capable not only of transforming character, but of opening men's hearts to the divine illapse, to the tide of spiritual energy that sets from God's nature. On the contrary, to deflect by suggestion from the perpendicular of right a pneuma governing its objective career along ethico-spiritual lines is practically impossible to a human agent. Hence, moral injury can hardly be inflicted through suggestional channels. Those who are good may not be debased. So-called hypnotism is not used for criminal purposes.

It is because ethical energy is potential in man as the created copy of God that quickening appeal may be made to the transliminal self in states of unstable moral equilibrium. And assuredly there is no man or woman, however desperately inthralled by sin, who is not capable of regeneration and of moral greatness. In the worst of characters there lies imbedded virgin gold that may be found for the seeking and fashioned into exquisite shapes. Man's earthly nature is never inconsistent with the indwelling of the Divine, and to restore the image of God to its full glory in the darkened life is the sole aim of my treatment for moral disease. As in intellectual disqualification, some subtle degeneration of the cell—due to poisoning

by tobacco, fusel-oil, morphia or other drugs, or traceable directly to the toxins of physical disease or to heritage—may explain the swoon of conscience. Brain defect unquestionably accounts for that distortion of God's image in the act of its transmission which we know as insanity. It were uncharitable, therefore, not to distinguish between a bad soul and a bad cell, and wise to remember that man is not by nature, but by unnature, sin-loving and sin-living. "God hath made man upright" (Eccl. vii), and the image of God in the man cannot be obliterated by wrong-doing. It prompts those periodic longings for escape from sin that characterize every depraved career.

Yet the flesh may become so pronounced in its demands for indulgence that the objective will is impotent to grapple with the situation. The subject apprehends his spiritual danger and rallies at intervals, only to be drawn with resistless force back into the deep waters of his specific sin. For such a wretch the Almighty has provided a way of escape through appeal to the godlike in his constitution. In a state of hypnosis, he is made to realize the inherent dignity and worth of his human nature, he is urged into revolt against the impulse that holds him in durance, and, in response to the inspiration, abandons the life he is leading for one that is in harmony with his newly apprehended relationships to God and duty. Assured of emancipation, he is sent forth into the world susceptible only to good impressions and high interpretations. In the words of a close observer of these effects: "Drunkards, drug-slaves, and derelict natures enter the chamber of peace with a fiend's expression on their faces to come out in an hour with an angel's smile."

The superiority of hypnotic suggestion as an instrumentality for exalting human character over the conventional methods of instructing, reforming, and persuading to

meritorious action is thus as unique as it is astonishing. In cases of flagrant depravity, petition of the psyche for aid is tantamount to an ethical victory; and suggestion is the instrumentality whereby the man in need is apprised of the efficiency within him, and when so enlightened is inspired to work out his own salvation in his own objective life without conscious effort or struggle. Will power has nothing to do with the result; the subject is not the tool of the operator. It is not the will of another that constrains and regenerates. It is not God compelling worthy action. It is the free man himself that has come to his own assistance, that has wrought an objective character change in response to a heartfelt, straight-forward, dynamic appeal, rendered irresistible by its conformity to expedience and truth. Hence the peculiar significance of Helena's words in "All's Well":

> "Our remedies oft in ourselves do lie.
> Which we ascribe to Heaven."

The fact that it is so easy to transform character by applying the redemptory forces of the transliminal nature is, from one standpoint, appalling. It raises the question with startling emphasis, Where lodges the responsibility for a sin-serving world? The man transliminal, or pneuma, which is breathed of God sweet and pure, which is continuous with Deity in nature and attributes, which is incapable of unfaith, and which age after age, through the darkness of an earlier world, flashed upon the reason of objective man an apprehension of the unity of God and the immortality of the human soul—must be at fault. In the close relationship with it that my suggestional work implies, where soul is knit to soul, I have sometimes regarded it as incapable of offence against the divine law. And yet

a free self-conscious personality must be obnoxious to temptation, and at liberty to sin even if by nature disinclined so to do. The great mass of what is known as sin is manifestly committed in psychic life. It is the *psyche-soma*, the *pneuma* in its psychic phase, that sins—and that by sinning creates and perpetuates inharmony between the objective and the subjective self. And Hell—not a place but a psychal state—is to be out of harmony with the superior spiritual personality, which is itself in correspondence with the Infinite (John xvii). Reciprocal adaptation amid a spiritual environment is eternal life. Separation of *psyche* and *pneuma* (by the word of God, sharper than a two-edged sword, Heb. iv: 12) is æonian punishment. Hell is thus disqualification, by dissonance, in the face of opportunity to be superlatively happy. It is a state of alienation resulting from persistent wilfulness. And heaven is the state of *psyche* rescued from death (*ek thanatou*, Heb. x : 39) and adapted by forgiveness to fusion with its *pneuma* in the presence of eternal Goodness and Beauty and Truth. Opportunity for such accord hardly ceases with abandonment by the *psyche* of its non-eternal habiliments. The conception of a state in which the conscious *psyche* continues in the same ethical condition as that in which it left the body clashes with the findings of psychology and is discountenanced by the teaching of Scripture that "in the dispensation of the fulness of times He will gather together in one *all things* in Christ, both which are in Heaven and which are in earth" (Eph. i : 10). Perhaps, in the clear light of transliminal truth, the *psyche* grows to its *pneuma*, setting itself in unison "like perfect music unto noble words," and thus fulfilling the apostle's prophecy.[1]

[1] The sanctimonious professor (*le devot*) cannot appreciate Thy divine pity as well as I. Not a stranger, but a lover alone can know

The pure pneuma sins in its attitude of disinterest, its forgetfulness of obligation to its objective nature, its voluntary acceptance of spiritual paralysis so far as earth life is concerned. "What would result," asks Maeterlinck, "were our spirit suddenly to assume visible shape and advance into the midst of her assembled sisters stripped of all her veils? Of what would she be ashamed? She knows not of sins of the flesh. They were committed a thousand miles from her throne; and the spirit even of the prostitute would pass unsuspectingly through the crowd with the smile of the child in her eyes. *She has not interfered.* She was living her life where the light fell on her, and it is this life only that she can recall." A pneuma sins, then, when it does not intervene to rescue, conserve, and beautify the objective existence. As soon as apprised by the suggestionist of the necessity for action, it becomes dynamically conscious of its absolute transcendence over human nature and immediately asserts its exalted control, constraining the mortal mind to think and feel and will, and the animated body to act, in conformity with the moral law.

If the awakening touch is so easily imparted and the resulting character change is so immediate and so complete, why in the providence of God are things as they are? Why, to quote the question raised by Quintilian, is the condition of man so wretched when his constitution is so excellent? Why is the pneuma in its cosmic environment so indifferent to its planetary relationships and obligations? May it not be that its transliminal occupations are so absorbing as to obscure the earth-life from its view? Sleep, the familiar chapter of pneumatic life, is not a state of spiritual torpor,

Thee well. They would make Thee out to say, *I will lead the sinner into Hell.* That they should tell to one who doth not know Thee. Yet from the standpoint of worthiness, neither Heaven nor Hell do I deserve.—The Rubaiyat, quatrains 57 and 190.

but rather of intense transliminal activity. It is the school of the soul, in which there is not only spiritual development, but probable access to stores of knowledge, to a wealth of facts and memory-images seemingly registered in some incorporeal Chamber of Records which the subjective self may explore at will. The Neoplatonist was right in proclaiming "the night-time of the body to be the day-time of the soul." Sleep hath indeed its own world, as the poet sung—its own "wide realm of wild reality." In the act of waking, as the transliminal dissolves into the supraliminal consciousness, the treasures detected or acquired during sleep are paraded before the objective view. Ideas elaborated in transliminal regions are appropriable spontaneously, without expenditure of brain energy. Thought is easy and rapid; perplexities are disentangled in a flash of intuition; and knowledge conserved in the higher self, but novel to the objective mind, clamors for utterance. Every one may cultivate the habit of lingering at the waking hour in this borderland between the outer and the inner man, and garnering the resources of the transliminal state for the betterment of his objective existence.

At this mysterious season, when one consciousness is going off duty and the other coming on, the inner man (Ego) tends to emerge, and at the summons of the objective self seeks expression—physically in health, æsthetically in beauty, intellectually in rationality, ethically in loyalty to the moral law. By the constitution of man's personality, all human spiritual selfs are equally endowed by the Creator. That which some rare gift of Nature has hitherto empowered a favored few to accomplish along the line of transferring divine parts to the objective life lies now within the reach of all who are willing to understand and apply this simple means of evocation. Human beings differ from one another objectively as regards the quantity and quality

of what is brought over from the transliminal nature. Verily, life should be lived with the translation of submerged faculty, feeling, and thought as its object. This would be complete renunciation of creatureship.

The pneuma, excarnate in sense-sleep, is not necessarily to be regarded as companionless, or incapable of communication with kindred transliminal selfs, or even with extra-human personalities. Psychology admits the possibility of such communication in articulating the principle that "different consciousnesses, or different aggregates of states of consciousness, may combine and interpenetrate, somewhat analogously to what theologians mean by the communion of souls."

No educated person will deny that a given transliminal self may communicate automatically with other human transliminal selfs by what is known as telepathy, the direct transference of thought or feeling from one mind to another at a distance, otherwise than through the normal operation of the recognized sense organs—that is, without the use of words, sounds, odors, looks, gestures, or other material signs. Reasoning analogically, we are warranted in the inference that communication with extra-human intelligences is as possible as with kindred transliminal selfs. For why should the pneuma cease to project aspirations, modify attitudes, communicate ideas, uplift human natures, simply because it is forever done with the perishable body as an instrument of expression? The Gospel theory of soul intercourse is embodied by the Church in its doctrine of the Communion of Saints—that all the members of the Church visible are mystically united in Christ with one another and with the members of the Church invisible, having spiritual fellowship in common, and, in addition thereto, fellowship or communion with God in faith and love and prayer. Thus Christianity makes the living and the dead

one blessed society, loving and worshipping the same Lord; we remembering them and they remembering us; we living in the blessed hope of meeting and recognizing them in the life of the world to come.

This may or may not imply the possibility of conscious communication with the dead. But granted, during the hours of rest, symposiums of kindred transliminal spirits, incarnate and excarnate, having interests in common and free to combine and interpenetrate; granted on such occasions unrestricted access on the part of every soul to the knowledge and experience and impulses and ideals cherished by every other soul, and thought impression during states of sleep is rationally explained through creative communication. It were pleasant to feel that a contingent of our better thoughts is inspired by those we have loved, or that well-wishing personalities as the instruments of God assure and inform us as we sleep.[1] The happy association of the pneuma in the transliminal world with congenial personalities and its possible fellowship with the Infinite Himself may solve the problem of its disinterest in mundane things, and so of its sin. Its apathy may be accentuated by the suggestions of its own objective fellow, or of ill-wishing daimons whose mission is to repress its expression and perhaps to persuade to unmeritorious action in the flesh. If the pneuma suffers in the life to come, the suffering will be of the nature of remorse for indifference to the needs of the carnal self. Consciousness of unprojected ethico-spiritual power in behalf of the finite personality must be attended with a poignant regret

[1] *If there be* higher spiritual agencies that can directly touch us, the psychological condition of their doing so *might be* our possession of a subconscious region which alone should yield access to them. The hubbub of the waking life might close a door which in the dreamy subliminal might remain ajar or open.—Professor James.

that disqualifies the soul for the supreme peace of Heaven.

It is clear that every human being is sensitive to the constraint of suggestion imparted by an acceptable intermediary. Results further show that he is not under the necessity of awaiting the intervention of a fellow-man to quicken his dormant pneuma. The power of inspiration inheres in himself; he may control his physical functions and his manner of life without aid from any extraneous source. The transliminal self of an individual is as amenable to suggestion by his own objective mind as by the objective mind of an outside person. Self-treatment of this kind, or auto-suggestion, is open to all who would ennoble their lives by cultivating a closer relationship between the supraliminal and the transliminal nature.

The state of mental abstraction called *reverie*, immediately preceding natural sleep, is most appropriate for self-suggestion. As one is about yielding to slumber for the night, let him say to himself, for instance, that he will no longer be a slave of the imperative conception or the evil habit that is crippling his best expression—that he will develop talent along specified lines—that he will draw spontaneously upon the resources treasured in his higher being for creative work in the normal sphere. Lapse into sleep with the transliminal thus invoked, to employ itself as instructed, all but equivalents suggestion given by another. The prerequisite is earnest, intelligent, persistent application of the self-given suggestions.

The transliminal self is, of course, similarly impressible in the waking state, but not to the same degree. Clergyman and moralist take advantage of this philosophy in their efforts to rouse the objective self to a sense of its sinfulness and danger and persuade it to amendment of life. This self, when thus awakened, promptly suggests to its own

oversoul the necessity for intervention, and immediately the solicited power is supplied. No person has ever been converted to Christianity through purely human agencies otherwise than by auto-suggestion. The writer is not to be understood as intending to substitute self-suggestion for the grace of God or for enlightened faith in God. Yet, in the providence of the Almighty, suggestion is made practicable by His amalgamation of a double consciousness in each human unit, and it is psychologically possible that it is the means through which God, as well as human selfs, communicates directly with the transliminal man. And who will deny that it is by the quality and quantity of such converse with the Infinite that human souls are distinguished from one another? Cultivation of suggestibility to the influence of God is thus cultivation of individuality. And the ideal evolution of character consists in bringing the frail objective being wholly under the happy influence of a transliminal (Gal. v) interpenetrated by the Spirit of God and enclosing supreme happiness within itself. This is indeed humanizing the Divine in man, "pouring Heaven into this shut house of life."

Auto-suggestion is a simple means whereby simple men may become better, wiser, happier, more godlike. The life beautiful is within reach of all through this natural method, for man's objective constitution is not incompatible with the incoming of God and the outgoing of noble effort stimulated thereby. Given a few thousand properly equipped, earnest persons, consecrated to the work of disseminating this creed of self-help among the people of the earth, and given willingness on the part of humanity to be uplifted and purified through this instrumentality, and the regeneration of the world becomes an easy problem.

And more is possible. We know nothing as yet--we have but gathered a few pebbles at the water's edge of the great

tarn of the future; vast reaches of sand remain to be sifted in the interest of humanity. And man is as much at liberty to question nature in ethereal spheres as to seek her secrets in the laboratory or read her laws in the heavens. The discovery of a new star or chemical element or micro-organism is of absorbing interest, but such interest pales into triviality beside that invoked in opening the way to a perfect comprehension of man's relationship to Deity, to destiny, to his disembodied fellows, and to other spiritual personalities that are not of this fold. Metapsychics seems destined in the twentieth century to demonstrate immortality on reputable scientific grounds by establishing the laws of telepathy and translating into the earth-life supersensuous perceptions (clairvoyance), to determine the possibility or impossibility of human communication with discarnate souls (a question left unanswered by the New Testament writers), to effect that adjustment with natural law which will banish disease, and to give us euthanasia (painless dying) as the fitting close to every human life.

SLEEP AS THE SUGGESTIBLE STATE

We are living a life in two worlds at once—a planetary life in this material world, to which the organism is intended to react; and also a cosmic life in that spiritual world which is the native environment of the soul. From the unseen world, the energy of the organism needs to be perpetually replenished. Both in the achievements of sleep and the achievements of genius there is the same triumphant spontaneity, the same sense of drawing no longer upon the narrow and brief endurance of nerves and brain, but upon some unknown source exempt from those limitations.—Professor F. W. H. Myers, in *Human Personality*, Vol. I.

Wonderful things come to us in sleep—none perhaps more wonderful than the revival of the colors of the faded soul. It is as if the wakeful angels had been busy all the night preening the draggled and ruffled wings of their sleeping brothers and sisters.—George Macdonald.

It has been shown that sleep is the congenial state for impression by suggestion. Sleep is a periodically recurring state of physical repose, during which voluntary and conscious functions are suspended, while the power of self-regeneration inherent in all organized bodies is conspicuously active. Physiologically, it implies a condition of diminished organic vigor and impressibility. The muscles are relaxed, the eyes are closed and make no pictures, the ears recognize no sounds, the heart-beat is less frequent and less forceful, respiration slows and confines itself to the chest, so that the amount of air inspired is only one-seventh of that breathed in during wakefulness, all the secretions except that of the skin are reduced, the temperature of the body falls, and the sensibility of the nerves is greatly di-

minished, as is the intensity of their response to impressions from without. Less blood circulates through the brain, and there is a corresponding obscuration of world-consciousness and a depressed activity of the psychic cells. The whole objective life is in abeyance. All this is favorable to the expression of special recuperative efficiency—to a mysterious increase of control over the organic functions which insures the renewal of energy expended during waking hours. The anæmia of the brain, for instance, encourages the nutrition of that organ, because the oxidation of brain substance natural to the congestion of waking and working hours is greatly decreased and waste proportionately retarded.

Nerve-centre activity throughout the body must remit more or less completely every day, for the reason that such activity literally consumes substance, and should this destruction of substance go on without suspension, a degree of depression would soon be reached inconsistent with life, as is the case in the concluding stages of fatal disease. In normal existence, however, after activity and waste have been in ascendency for the greater part of twenty-four hours, nature constrains us by gentle intimations to accept that state of being in which this whole procedure is reversed, the deficit in nerve force cancelled, and a surplus of energy stored up through the predominance of the processes of repair. We know the sleepy feeling by the name of fatigue, and it has been found to depend on the circulation in the blood of poisonous waste substances which benumb the brain cells. If the blood of a tired dog be transfused into the veins of a perfectly fresh animal, the latter will show immediate symptoms of somnolence and seek a dark corner for sleep. When the fatigue products are eliminated from the blood, we awaken with a singular sense of refreshment, of preparation for the experiences of the day. We have energy in abundance to part with, and we ex-

perience pleasure in its expenditure. Thus is explained the accentuated delight we take in all that is chastely sensuous on awaking of a spring morning in the country.

The same sources of joy would fail to stimulate exhausted sense organs; and organs that have been active throughout the day are practically exhausted at the fall of night. By way of illustration, the eye, so admirably adapted to the wants of a pastoral or savage people, not even failing them in old age, breaks down under the increasing demands of a civilized life which compels its use under conditions it was never designed to satisfy. The eye is a living camera, whose function is to convert ether vibrations into sensations of light, focus received rays into pictures on the retina, and flash these pictures to the brain for development and interpretation there. Seventeen times every second that the eyes are open images are formed on corresponding points of the two retinæ, and the notion of a single object is conveyed to the brain. Seventeen times a second the operating nerve fibres are renewed by nature—and this equivalents the spreading-out of as many sensitive films before the lenses of the eye. Despite such excessive drafts on its vitality, the human eye is capable of enduring great and prolonged stimulation from the greens and blues and grays of nature, which give sensuous pleasure, as well as from color harmonies wherein tints are so arranged as to afford the various optical nerve fibres stimulation in the least fatiguing order. And sleep is fully capable of making good the resulting waste of nerve substance. But when we read or work in insufficient, excessive, or unsteady light, nature is outraged, and sleep fails to meet the deficit.

Thus sleep implies more than mere rest. It stands as well for nutritive regeneration. Its purpose is recovery from fatigue. Its loss is fraught with greater damage to nerve substance than starvation from overwork or under-

feeding. Its regenerative quality is unparalleled in the profoundest passiveness of the waking state. A few moments of light sleep insure a recuperation which hours of a recumbent position in an environment of darkness and quiet will fail to confer. It is through physiological sleep, where there is little opportunity for nervous discharge, that the system attains its highest degree of efficiency, and becomes possessed of an unusual quantity of potential energy, which physicists define as capacity for performing work.

The oncoming of sleep is favored by seclusion from sound, light, and other sensory excitants, unless the brain and special organs anticipate and enjoy their continuance. In his last illness, Mæcenas resorted to his Tiburtine villa, where the babbling falls of the Anio induced the slumber that was impossible at Rome. So Southey in "Thalaba":

> "The murmuring wind, the moving leaves,
> Lulled him at length to sleep
> With mingled lullabies of sight and sound."

Monotony of impression acts here as a sedative to the brain. The approach of sleep so gently invited is heralded by intimations of failing sense activity, of passive brain, of blank objective mind, which climax in reverie—a state of aimless mental abstraction, of effortless musing, prefiguring those vagaries of memory and imagination, those incoherent grotesque combinations that we know as dreams. But not all dreams are fantastic, or mere hypnagogic pictures. The imagination, indeed, takes giddy flights in this "playtime of the truant mind," acting independently of will, conscience, and reason; but amid the many extravagances something of value is often evolved, despite the confusion in perceptions arising from an anæmic brain.[1]

[1] During sound sleep the function of the brain is so weak that we retain no recollection of it at all, and therefore call such sound sleep

In sleep, which is infinitely more than a mere submergence of waking faculties, the senses and brain only are torpid; the immaterial part of the man is vigilant and active. Hence there is no act of waking life which we cannot carry on in this alternating phase of our personality. Reasoning proceeds with easy flow; imagination spontaneously constructs; inventive faculty reaches the acme of creative possibility. Waking efficacy is surpassed. The achievements of sleep indicate that it may intensify the attention of the transliminal man along specially desired lines of expression, and so be a means to results impossible in the waking state. From this view-point certain dreams would appear as the work of a spiritual principle not involved in the sleep of the body.

Coherent dreams have long been accounted for by psychologists as the constructions of some occult power of the soul. A different world surrounds the dreamer, commerce with which is possible only in sleep, often the medium of important revelations from the transliminal self. "A dream may be full of truth." Obscure questions that baffle waking endeavor are illuminated in the clearness of nocturnal impression, perception is accentuated, crime has been discovered, information conveyed, the whereabouts of lost articles revealed, and warnings have been given in premonitory dreams. Thus not all visions are mere con-

dreamless. Sometimes we know, indeed, *that* we have dreamed, but are unable to recall the slightest trace of *what* we have dreamed. Only shortly before awakening, when the oxygen stored up in the blood again begins to give a more vigorous impulse to the activity of the brain, dreams become more vivid and connected, and consequently are more easily retained in memory. Very rare are those cases in which the vividity of the dream is so great as to prevent our distinguishing it from actual experience.—Ewald Hecker.

A patient who was operated on for appendicitis explained to me that during the ether sleep of the operation he was conscious that he was unconscious, and experienced a curious feeling of acceptance.

[redacted]

fused memory images. Co-cognitive or veridical dreams vividly portray events simultaneously occurring at a distance, and precognitive or prophetic dreams accurately picture the future. Works on psychology and journals of psychical-research societies abound in such instances, which suggest a personal guardianship on the part of one's own superior spiritual self. Such dreams cannot be coincidences; it is improbable that they are supernatural; it is reasonable to regard them as the impressions of transliminal experiences discovered to the supraliminal consciousness in a state characteristically free from the distractions of waking activity. So sleep is hardly the "short insanity" that some philosophers have made it. It is rather a state in which the infinite faculties of the concrete Ego have free-foot, and through which, by suggestion, they may be corralled and concentrated in tangible forms of expression.

In the induction of sleep for the purpose of suggestion every step should be fully explained to the intelligent patient. It is useless to begin by insulting his intellect. After talking sympathetically with the subject, sometimes for an hour or two, in regard to the failing which he wishes removed, thoroughly acquainting myself with his dominant propensities or controlling thoughts, and, above all, securing his confidence, I ask him to assume a comfortable reclining position on a lounge, and then continue a soothing conversation along lines like the following, with a view to producing a monotonous impression on eye and ear:

"I wish you to look at this diamond [or select any convenient object in the line of vision] in a dreamy, listless manner, with a blank expressionless stare, thinking of nothing, not concentrating your mind or focussing your eye upon it, but relaxing the ocular muscles so that it has a

confused outline. Abstain from that effort with the eyes that you are accustomed to make in order to see a near object distinctly. Rather look through the stone and past it, as you look at a dead tree standing between you and a distant view you are contemplating. The reason for affecting this vacant look is thoroughly scientific. Darwin has shown, in a treatise on the emotions, that every mental state has a corresponding physical expression, and that if you assume one you are likely to experience the other. Anger, for instance, expresses itself physically in violent language, clenching the fists, slamming a door, etc. And a man may make himself angry by doing these things. So he can put himself into a devotional frame of mind by assuming the attitude of prayer, and you may help to bring on the congenial state of musing or wool-gathering by simulating the languid look which is natural to this state. This is the reason why I ask you to look at the jewel, which has no power in itself to induce abstraction. The power is in you. What often happens when you are reading a newspaper of a warm afternoon in that

> "'Season atween June and May
> Half prankt with spring, with summer half imbrown'd,
> A listless climate made when sooth to say
> No living wight could work, ne carèd even for play,'[1]

will now take place. You remember, as you read on, the type begins to swim beneath your eyes, the effort to concentrate your mind fails, all activity is irksome, the sense of passiveness deepens, the muscles relax, the paper drops from your hand, and you are launched into a world of airy visions. So now you are to be wooed out of this conscious-

[1] Thomson's "Castle of Indolence."

ness, and to pass into a light slumber in which you can be made to see the truth and adjust yourself thereto.

"Make no effort, for there is nothing you can do to encourage the approach of the favorable mind state. Do not wonder what is going to happen, for nothing is going to happen. Do not be apprehensive, or suspicious, or distrustful. Do not desire that anything shall take place, nor watch to see what may occur—nor seek to analyze what is going on in your mind. You are as negative, indolent, and indifferent as you can be without trying to be. Your idle unconcern is justified only by confidence, and this you have in me, in yourself, and in the outcome of the treatment. You have confidence in me, first, as a man of science who is qualified by education and experience to perform this service for you, and who is going to do it wisely and conservatively for your good; and, secondly, you have confidence in me as a friend to whom you have laid bare your heart, who is in sympathy with you, who is sincerely desirous of helping you, and who is going to help you by showing you how to help yourself—a friend is the one who makes you do what you can, not the person who does for you and so destroys your independence. And then you have faith in yourself. You are sure that you can be helped, that you are adequate to the accomplishment of your purpose when appropriately inspired, that you cannot be deceived or influenced against your better judgment, even if my intent were malevolent. No harm can possibly come to you when lost in this sleep. So with confidence in me, in yourself, in the occasion, the instrumentality, and the outcome of the treatment, you are about to abandon yourself without mental reservation, reluctance, or misgiving, to a pleasant current that drifts you along with it toward the sphere of sleep—for that is all that it is, the same sleep you enjoy every night, only that you have voluntarily selected me to

go with you into this sleep as a companion and friend, to apprise you of your own powers, and to point out to you the way of escape from your trouble through the spontaneous operation of these powers.

"You are to expect the familiar signs of the approach of sleep, and they are all associated with the failure of the senses and the stand-still of the brain—heavy eyelids, reluctant ears, muscles and skin indifferent to stimuli of temperature, humidity, penetrability, etc. Already that delightful sensation of drowsiness 'weighs your eyelids down and steeps your senses in forgetfulness,' and you yield to the impulse as the curtains are dropped between you and the outside world of color and light. And your ear seeks to share in this rest of the senses. As darkness is the sleep of the eye, so is silence that of the ear; and your ear secures silence by deadening itself to sound impressions. The sounds of my voice lose interest for you, and force and incisiveness, and seem to be receding into a mysterious remoteness whither you are disinclined to follow them, leaving you in a state of delightful relaxation. A grateful sense of surrender to some pleasing influence which you cannot resist, and would not if you could, descends upon you and enwraps your whole body in its beneficent embrace, and you are physically happy. Refreshing sleep has come to you."

This preamble, which should be repeated in an undertone, may be prolonged or shortened according to circumstances and recourse may be had to sedatives if necessary in the case of nervous or excitable patients.[1] In cases so dif-

[1] Hypnogenic drugs have been long used by foreign suggestionists, as well as by the writer, and are of undoubted value in cases where ordinary methods fail. If scientifically selected and administered, they minimize vigilance in the subject and deepen what would otherwise prove too light a sleep, thus contributing to the induction of the desired state. Patients so treated are perfectly suggestionable; but nar-

ficult that ordinary methods of hypnotization prove of no avail, and in mild forms of insanity, the author has adopted a more potent method of securing the desired influence. The patient is placed in a high-backed chair, vis-à-vis to the operator, each of his hands in one of the suggestionist's, and their knees and feet in contact. He is then stared into a state of suggestible sleep, which usually supervenes in from ten to fifteen minutes. The ordeal is extremely trying to the operator, who looks into the subject's soul from eyes "as unwinking as the lidless orbs of the Genius of Destruction." The mesmerizee may occasionally glance aside, but his eyes, as if drawn by some irresistible charm, revert to those of the suggestionist. A peculiar expression of surrender (once seen, never forgotten) pervades his countenance, deep inspirations begin, the eyes close heavily and become sealed, and the head retains the position in which it may be placed for comfort or convenience.

Certain subjects are insusceptible to ordinary impressions. I have one patient who can be hypnotized only when my forefinger is placed on her right radial artery; another, no matter how deeply somnolent, awakens when I release her hand. A third lady can be put to sleep only by a Cherokee Indian girl who accompanies her to my office and endorms her for my suggestions.

Hypnotization by revolving mirrors or other machinery,

cotic drugs should never be administered except under the direction of a physician. Perfumes also have hypnotic power; the odor of May-blossoms, of new-won hay, of balm-of-Gilead fir, unquestionably contribute to the induction of mental placidness and so to mental surrender. The same may be said of certain colors, although the colors that possess hypnotic influence vary with the personality impressed. Pinks of low chroma seem to have the widest range of applicability. The influence of color in the treatment of mental and nervous diseases is understood by alienists. Green is soothing, a mixture of red is exhilarating in melancholia and hypochondria; violet tends to quiet insane patients.

which may be effected even while the operator is not present, is to be condemned for all higher work. There must be thrown into the procedure as much as possible of the overmastering personality of the suggestionist, who is assumed to be always pre-eminently stronger than the subject in the particular line of the moral or intellectual aid asked. The real work is accomplished through the action of mind on mind.

As to the awaking of a hypnotic, he may be told that at a specified time he will open his eyes; or that the operator will rouse him after he has enjoyed a refreshing sleep. In rare instances a patient may continue to sleep long after he has been directed to awaken. No harm will come of allowing him to slumber on; for during hypnotic sleep a mass of nervous energy is stored up, and the system is in consequence put into a condition favorable to the establishment of functional harmony. For this reason certain foreign neurologists are treating nervous patients by prolonged hypnosis, keeping them entranced for several weeks at a time.[1]

[1] Dr. Wetterstrand, of Stockholm, has treated many such cases. The jaded patient reclines in an easy-chair; he sees others doing the same; he listens, as they do, to a quiet, forcible exposition of his cure from the doctor, who afterward speaks to him individually in a subdued undertone, "suggesting" the benefit his particular malady will receive. After a few days of such preliminary treatment, the patient goes willingly to bed and to sleep, roused occasionally to a half-conscious state to eat and be tended. No unauthorized person is allowed to enter the room; the sleeper is put *en rapport* with a sympathetic nurse, and receives the necessary "suggestions" as to eating, etc., from the doctor himself. Remarkable results have been obtained by this treatment.

SUGGESTIBILITY IN THE DYING

To die—to sleep—
No more. —"Hamlet."

Fatality shrinks back abashed from the soul that has more than once conquered her. There are certain disasters she dare not send forth when this soul is near.—Maeterlinck, *Wisdom and Destiny.*

THE quality of suggestibility, which is normal to all persons, and which we have seen is exaggerated in sleep to an enormous degree, reaches its maximum expression at the moment of dissolution. The sleep of the dying and the sleep of hypnosis are practically identical in character. In hypnosis, the transliminal attention is largely withdrawn from the bodily organism and elsewhere directed; in death, it is wholly and permanently diverted from the perishable body. So Shakespeare understood "the sleep of death."

It is not generally known that suggestions given as death actually impends have a power unparagoned in the gamut of mental states. This is due to the fact that the results of hypnotic inspiration bear a distinct relationship to the degree of isolation from brain and sensory activities, and this degree climaxes at the moment when the spirit has all but abandoned its corporeal investiture. Then the Ego—the simple, perdurable, immaterial man—is sublimed to the extreme of purity and strength. Then it may respond to the imperative call of confidence and faith to reinstate its psyche in a body dying or practically dead—*provided* there be no such lesion of tissue or organ as to preclude the

fulfilment of any vital function. For the human spirit can be made to do anything that is physically possible and morally right, if inspired to act by a complementary personality in whom it centres respect and confidence. To be sure, it will not heed the cry of fad-ridden dreamer or do the bidding of shatter-brain, who, ignoring the ravages of malignant disease, demands a miracle. It is susceptible only to suggestion by those who are acquainted with the possibilities of the case and the natural history of the disorder in question, and who, knowing these, know also how to ask for the intervention of the spiritual self in behalf of a prolongation of its own terrestrial existence. It would be the part of a fool to demand of this self the reanimation of a frame rendered incapable of living by the necrotic changes of tuberculosis or the degenerated kidney structure of Bright's disease.

In June, 1905, the author was called to the bedside of a young woman who, during the month preceding, had passed through a series of infections culminating in pneumonia. Her condition equivalented a death-sentence — the temperature had risen to 107½, the pulse to 160, the respiration to 60—and the attending physicians had withdrawn from the case with the statement that she could not live two hours. The patient had been unconscious for weeks; but in her delirium she had repeatedly insisted that if I would only come to her bedside she would not die—clearly a transliminal apprehension, as she knew me only by reputation, while I was ignorant of her very existence.

Strangely impelled by what she had said, her friends sent for me. When I entered the room she was unconscious, her eyes were turned up so that only the white, sclerotic coats were visible; she was from a medical point of view beyond the pale of hope.

As I looked at the girl an inspiration came to me. I

took her by the hand, learned her first name from the nurse, and said, with great incisiveness: "Adele! where are you going? You cannot die! Come back, you have work to do on earth. Come back at once." In answer to the summons, the upturned eyes resumed their natural angle and became riveted on mine. The voice that had for days uttered only the ravings of delirium now spoke coherently. "It is too late," it murmured. "It is *not* too late!" I rejoined. "Do not dare to say it is too late. Stay where you are. Assume immediate control of your physical functions, and get well. You are going to recover"—all this in an imperative, forceful tone. The directions were immediately accepted and implicitly followed. A change for the better supervened. Gradually the mental mist cleared away, the physical strength returned, and to-day the young lady is perfectly well, filling an important position in the musical world.

The patient gives a most thrilling account of her sensations and experiences in the purlieus of extra-planetary life, of the startling call that compelled her to return to objective consciousness—a call which she explains it was impossible for her to disobey. And an impulse equally inexplicable constrains the one who utters such a call. Something, possibly the transliminal self of the dying person, assures of success.

To quote the words of "Adele":

"It was certainly most marvellous, explain it as you will. I only know that I saw things and did things and felt things that I never did before, and that the effect of what I passed through will leave a lasting imprint on my life. I am a different woman to-day. It has sobered me beyond the power of words to express, and I think I feel the meaning of life and appreciate the responsibilities of my position in it, in a way I never did before.

"First, I had been ill for more than six weeks; the attack began with tonsilitis, which ran into heart failure, and, just as I was recuperating from that, I was taken down with pneumonia. While unconscious in all respects as to what was going on about me, yet, in a curious way, I was conscious in my unconsciousness. For, when one of my physicians gave me memory tests, I was aware of it and replied correctly, but from the nature of my reply he supposed me still out of my mind.

"For instance, when it was thought I was dying, he asked me what was my favorite rose, and I replied, 'The Wellesley rose.' Not knowing that there is such a variety, he took it for granted that I was still delirious.

"Strange as it may seem, I had never met Dr. Quackenbos, and had only seen him once at a distance. He had not been in my mind, nor previous to my illness had there been any conversation about him or his methods. Only he seemed to be present in my subliminal consciousness all the time. I was desperately ill. I had steadily been growing weaker, until the doctor told my mother that I had only about four hours to live. I was given up for dead, my jaws had fallen, my eyes became set, and about the bed sat the family weeping, expecting every moment to be my last. I had repeatedly called for Dr. Quackenbos; but thinking it only a trick of delirium, my parents paid no attention to my call. But when the attending physician had withdrawn from the case as hopeless, Dr. Quackenbos was sent for. The circumstances were explained to him. He stood aghast. He was wanted to perform a miracle. Personally, I had lost all desire to live. It seemed to me that no one cared for me, and that there was no place in the world for me.

"Dr. Quackenbos came to me, took my hand, and in a firm, incisive tone said, 'Adele, where are you going? Come back, you cannot die. You have work to do on earth. It is not finished yet. Come back at once.'

"I remember distinctly murmuring, 'Too late.'

"'It is not too late,' he said. 'Come back, I command you.' I turned my head to see who was speaking to me, and I said,

'That is the Face.' Then closing my eyes I fell asleep, to wake with the crisis past.

"Of course, I do not want to underrate the splendid efforts of my own physician and those who had the case in consultation with him. They brought me through after the crisis; but, on the other hand, there is no doubt in my mind, or in the minds of my friends, that if Dr. Quackenbos hadn't appeared at just that critical time, I should not be here. I am quite satisfied that he recalled me to life by imbuing me with the wish to live and the conviction that I still had work to do."

This is not a solitary instance. In a number of other cases, moribund patients have been recalled from death by shouting in the ear, at the moment of dissolution, a command to return.

These experiences align with that of Dr. Menard, of Paris, who states that the restoration of sensibility may be brought about in grave cases by plunging the subject into a profound hypnotic state (the dying are already in that state). The physician, who stands near, then excites him by saying: "Feel, feel more, still more, keep it up, give careful attention." The sluggish brain centres are in this way aroused, and sensory activity returns.

The method would further avail in many cases of drowning, of shock either from concussion or fright, of poisoning by gases and narcotic drugs, of swoon and trance. The possibility of saving life in this rational way should be understood by all who serve the sick and minister to the dying.

Even where death is inevitable, the passage from this world into eternity may be rendered painless and happy by wise suggestions earnestly offered. The human self has power to obliterate all the suffering attendant on the dissociation of body and spirit. In that last parting hour, amid doubts as to the undiscovered country and fears for the future which, in spite of faith, will sometimes intrude at

that awful moment, a little word of inspiration spoken in sincerity will be to the personality seeking comfort as "apples of gold in pictures of silver," as the "Peace, be still," that brought a great calm to the troubled waters. And, more than this, if given with physiologic reference, it will relax the grip of bodily pain, and subordinate sensation to the authority of the spiritual self.

In a case of organic heart disease, characterized by most distressing arrhythmia, which ordinary treatment failed to correct, and which so convulsed the patient with agony that relatives were forced to withdraw, the writer was enabled to control the labored breathing and place the sufferer in a recumbent position by establishing rapport and suggesting immediate relief. A night of natural sleep followed this single treatment, and the next day perfect euthanasia took place.

Other instances of similar nature have occurred in the author's practice. The following is typical: At five o'clock one morning in the spring of 1906 he was called in consultation to relieve dyspnœa in an aged man. The subject was gasping from the shortness of breath accompanying invincible depression, and it was evident that the wine of life was about to be drawn. The suggestion indicated here, and feelingly given, was an authoritative statement that the respiration would cease to be labored, and an assurance that death would come peacefully as an awakening to a happier state. The response was immediate. The asking eyes gently closed, the drawn features relaxed, the painful breathing with its struggle at every inspiration became soft and gradually imperceptible, and this state of things continued until, a few hours later, the patient literally "languished into life."

The moral of all this is that in states allied to sleep a properly qualified person can so direct a definite alternating

phase of the human personality as to secure control of resources beyond the unaided reach of the objective man. True self-projection is facilitated by hypnotic appeal, and the conditions are most nearly perfect at the hour of death.

The question may well be asked at this juncture: How far is a finite being justified in exploiting the instrumentality of suggestion for the purpose of extending spiritual as well as physical comfort and aid? How much dare he promise to the dying man, or seek to do for his relief, without encroaching on the sphere of divine function? The author of this volume regards it as incontestably right to use suggestive methods as a means of conveying ideas of sin and grace. We do not thereby assume to regenerate the soul; we simply place it in a position to receive that which can regenerate it. Mere character change may be only moral, may involve no spiritual transfiguration. But if the act of suggestion be seconded by prayer and faith and spiritual insight, the man subjected to it may be carried into the very presence of God, who alone can renew the incorporeal energies of the higher self. Not that prayer and faith can make the word of God more powerful; but they certainly reinforce with phenomenal efficacy these higher inspirations, and tend peculiarly to spiritualize the earth-life of him for whom we put forth effort by fully opening the way to the divine illapse. Faith, then, is not creative in the sense that it can regenerate by or of itself; but it is productive in that, through it, God and man, his agent, may inspire both to will and to do.

We are no longer under the necessity of giving up as irretrievably lost the spiritually barren, the persons who are born without religious appetite. With the objective consent of the subject the religious anæsthesia may be overcome by appeal to the God-part of the man, and the spiritual side of life realized. The secret of inspiration is first

to make the subject conscious of his resources, and then instigate the output of force essential to regeneration. Surely all this is justifiable. It is as right to address the man in sleep as in the waking state, to carry the message home when the soul is most keenly alive to impression, to prepare the transliminal personality for interpenetration by the Holy Spirit, who, through it, qualifies the objective man to approach in this life of probation the ideal character of the Son of God. In Him expression power became perfection. Thus we must learn of the divine principle within us, thus is the believer strengthened with might by God's spirit in the inner man (Eph. iii : 16). But all this involves his consent, and it is to bring him into adjustment that suggestion avails.

Suggestion is to be regarded, then, only as a means whereby the soul may be reached, and as nothing more. That a conscientious physician is warranted in employing it to alleviate mental and physical distress, smooth the pathway to the grave, or remove moral taints from the nature—and that he can do so without shattering a patient's faith in the Christian religion or interfering in the least with the ability to achieve moral victories—no person blessed with a modicum of common-sense would for a moment question. In the words of President Hyde: "The religious world stands to-day before a great fixed gulf. This gulf was always there, but has hitherto been evaded, bridged, or concealed. On one side of the gulf is tradition; on the other, truth: on one side, servile repetition; on the other, free invention: on one side, imitation of the dead letter; on the other, reproduction of the living spirit: on the one side, constrained assent to doubtful ideas; on the other, joyous response to compelling ideals: on the one side, extraneous revelations attested by miraculous credentials; on the other, original righteousness appreciated by the pure in heart:

on one side, passive hope of a better world hereafter; and on the other, active work for the betterment of conditions here." The inference is unescapable that with this "other side," where practical ideals continuously spur to exalted expression, is identified the science of Psychics when exploited along ethico-spiritual lines by men and women sincere of purpose, tactful and intelligent in method, and specially qualified by education and practice.

On psychical therapeutics from the Christian view-point, discussed under the heads of "Suggestion and Faith," "Suggestion and Responsibility," "The Ethical Victory," see pages 65–95 of the author's *Hypnotism in Mental and Moral Culture.*

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RAPPORT AND THE MUTUAL RELATIONSHIP

The time is not far off when the invisible will be seen, the intangible sensibly felt; when matter will rarefy to spirit and spirit solidify to matter; when they of the spiritual world will be able to visit us, and we in turn shall be able to make incursions into the world beyond.—Archdeacon Colley, Rector of Stockton.

> Thought meeting thought, and thought awakening thought,
> And mingling still with thought in endless maze.
> —Pollok's *The Course of Time.*

HUMAN beings are hypnotizable by other human beings between whom and themselves exists a peculiar sympathy or harmonious correspondence known as *rapport.* Such relationship involves earnestness, sincerity, patience, and tact on the part of the operator, coupled with a realization by the subject of fellow-feeling in the suggestionist, and with confidence in his judgment, purity of motive, and power to inspire. My aim is always to establish confidence—first, in the inherent personal power, and, secondly, in me, because qualified, both as a man of science and a sympathetic friend, to evoke the power. Without respect for the hypnotiseur, and absolute faith in his integrity and skill, there can be no proper rapport.

Hence the suggestionist—who stands closer to the soul in correlation than father or mother, teacher or preacher, husband or wife, can ever stand—should be a person of pronounced moral convictions, and should love his neighbor's character as his own from the Christian standpoint. In his association with moral lepers, he is not to esteem him-

self as better or purer than Jesus Christ. He must see the godlike even in the reprobate brother or sister—the better self, the reflection of the Almighty's image, in the victim of depravity from which his soul recoils in horror. However obscure, however distorted, it must be his lofty purpose to give definition to this image; and we well know that as the semblance of the intellectual and ethical divine assumes its clear and beautiful proportions, all sensual thought-forms are forced out of focus. The climax of Christian altruism is reached in this giving of soul to save soul. Ideal ethico-spiritual inspiration is a transfusion of personality. The reader can judge of the responsibility resting upon him who undertakes the substitution of high and happy standards for sinful impulses and demoralizing beliefs, of the knowledge of the patient's inner life that is required, of the nice discrimination and the unswerving principle essential to moral triumphs. A high-minded suggestionist will make no compromise with vice.

Nor are infallible judgment and unassailable principle the only requisites to the success of an operator who meddles with the complicated machinery of the mind. The general knowledge which is implied in the higher education of the day, as well as a special acquaintance with the natural history of mental and nervous diseases, is equally indispensable. A practitioner of psycho-therapeutics must be a carefully educated man. Ignorance in an operator is a disqualifying defect; soul-exalting suggestions are full of atmosphere. Perhaps no one human mind, however highly trained and widely philanthropic, can be sufficiently comprehensive to apply suggestive treatment successfully to every case encountered. Given the indispensable qualities of a perfect suggestionist, given desire for reform on the part of the subject, with the induction of a congenial passiveness, and regeneration may be effected in a single

hour—regeneration that is radical and lasting. And in extreme cases, where the brain, the transmitter of moral force from the higher spiritual self, is supernaturally alert, we are most certainly justified in temporarily deadening with a harmless hypnotic the activity of the cells, in order that sleep may be induced. This is the daily practice of many European scientists. It is a recognized fact that the subject must be wooed into the appropriate sleep with the use of an innocent sedative where there is no alternative. Provided there be rapport, suggestions given during sleep so induced are post-hypnotically fulfilled.

The transfer of spiritual energy from the higher to the lower nature is possible to every man who is willing to come into rapport with a qualified suggestionist. If wisely instigated, his inner Personality, or true Ego, never fails to correct what needs correction in the earth-life. And suggestion is nothing more than a high-minded, earnest appeal to this superior and all-powerful human self, the success of which appeal is measured absolutely by quality of soul in the one who makes it. The talisman is personality. The patient is awakened to a consciousness of his own sufficiency, and in the light of a rational explanation is stirred to exercise power that inheres in him. There is no personal domination. The will may be the ring upon which are strung all the keys of our objective nature; but the will bends and breaks before the force of impulse launched in the cause of truth and righteousness from the transliminal plane of spontaneous absolute command *of* the objective man *by* the man subjective. No man's will can withstand such impelling force projected from his better, godlike nature. The secret of suggestion is to stimulate that output of spiritual energy which overwhelms the antagonism of the will, and automatically compels in the intelligent creature adjustment to the law of right. Life is, indeed,

always greater than the frail objective man that lives it. Thus the theory that one man's will can be forcibly (that is, without his consent and approval) subjected to another man's will either in or out of sleep, or that his objective will can, in actual conflict, prevail against the divine potency in the man, is inconsistent with an exalted conception of the inherent moral excellence of human nature.

The beautiful feature of rapport is its naturalness.[1] There is nothing abnormal about it, nothing pathological in the induced state. God Himself established rapport with the men of old and impressed them during their sleep. And man inclines as naturally to the moral as to the physical and the intellectual normal. Witness the pathetic efforts of nature in sufferers from brain defect to utter the godlike man. Cast in the image of a sinless Creator, the human creature is not by nature but by unnature sin-excusing and sin-practising. For this reason it is comparatively easy to bring the spiritual principle into control of the earth-life, and turn a being wandered from the higher planes of feeling and action back to an existence consonant with the dictates of his own divine constitution.

I am firmly of opinion that a Christian philanthropist who sees a reflection of the image of God somewhere in the soul even of the outcast, and who is honestly animated with a desire to illuminate the better self in shadow

[1] There is no animal fluid, no *artificial somnambulism*, no magic, no sorcery: these pretended sciences possess in reality no scientific fact. But when, by means of immobility of body and fixed attention, somnolence is produced in a patient, the sleep is only common sleep. It possesses none of the alleged miraculous properties of so-called magnetic sleep; and there exists between the *endormer* and his *subject* no relation, nor any *psychic state* different in nature from the ordinary relations of every-day life.—E. Mabru.

The common relations are only intensified, and rendered infinitely closer.

—I believe such a person is to a greater or less degree *en rapport* with every human being.

Minds in rapport are obnoxious to mutual impression. This statement is an inference from many thousand experiences with human personalities in the realm of transliminal life, where, practically liberated in the hypnotic slumber from their entanglement with perishable bodies, they have been open to approach by the objective mind in which they elected to confide, dynamically absorptive of creative stimulation by that mind, and lavish in dispensing to the personality in rapport the suddenly apprehended riches of their own higher spiritual natures.

To a recent inquiry as to how it was possible for him to engage without injury to his physical and mental health so unremittingly in his work as a suggestionist—a work that implies concentrated intellectual effort and is daily prosecuted on an average of nine or ten hours—the author made the reply: "Because I get something back from my patients; otherwise, I should be a nervous bankrupt." It is my purpose in this chapter to investigate the hypnotic procedure with a view to ascertaining what it is that the suggestionist who throws his soul into his work may receive in return from his subject; to offer a philosophical explanation of the spiritual exosmose and endosmose. Much has been written of the action of the operator and the passion of the subject. It is always what a suggestionist is doing to his mesmerizee, never what the mesmerizee is doing to his suggestionist. But the patient is as active transliminally as is the operator objectively; and the operator, where genuine rapport is established, realizes this activity.

The wear and tear of a continuous service in practical hypnotics, covering not only all phases of abnormal mental and moral attitudes, but involving as well inspirational work of the most difficult kind, is certainly out of the or-

dinary; the rapid recovery therefrom is phenomenal. There are grades of depression, time differences as regards the re-establishment of the operator's nervous balance, and degrees of subsequent uplift. Some patients are more exhausting than others; some mysteriously exalt, many are seemingly negative; all who in sincerity and faith seek moral or intellectual aid through hypnotic channels, in some way, immediately or remotely, refresh, exhilarate, and nerve the mind that offers it. There is a more marked return in ethico-spiritual than in intellectual inspiration; little reciprocal benefit attends the treatment of mere physical conditions. Persons suffering from moral perversions and remorse consume more than the average amount of nervous energy—perhaps, because they need a more generous quota of help. In certain instances it would seem as if the sufferer secured relief by casting upon the physician the whole burden of his imperative conception—self-reproach, remorse, worry, or fear. It may require hours, or even days, for one who extends aid subjectively to lift from his soul the dead-weight of such an imposition. Coarse natures are especially trying, while refined minds ennoble and exalt from the earliest moment of contact. The more spiritual the work the more marked the ascent, and the greater the consequent indifference of the operator to all worldly or purely material considerations. One seems sustained upon a higher plane where neither thought, nor passion, nor volition can intrude to ruffle the placid flow of his being.

Some few months ago, in the up-rush of a violent nerve storm centering in a series of vicious assaults upon my integrity, there came into my life a spiritually minded patient with the following request: "My deepest desire is consciously to realize my oneness with the Infinite God of Love. Impress upon me, as I sleep, the conviction that I have

within me forces which, if I could but recognize them, would lift me to higher levels and open my soul to the touch divine. Put into operation these spiritual powers, that I may lose myself in an acceptable service to others, and therein taste the perfect fruits of faith, aspiration, and love." Whereas I make no pretence to such power as would be implied in a literal response to the longings of this soul, and so explained my position to the petitioner, I do believe that by presentation of sovereign truth below the threshold of consciousness—that is, transliminal presentation—a soul may be made a hundredfold more intensely receptive than through mere objective exhortation. On this principle I put the lady into a suggestible mind state, and as the inspiration proceeded I felt myself elevated above the plane of the material and the transient, placed out of reach of worry-thought and misgiving, and rendered incapable of irritation by the ingeniously contrived annoyances that had disturbed me hitherto. I realized a potency within me that was in every way adequate to the occasion; I became insensible to accusation and insult, I was made immune to the toxin of resentment. Association with pure souls in the realm of the transliminal has repeatedly proved similarly cheering and uplifting. Such uplift is to be carefully distinguished from the sense of self-congratulation that attends the doing of a kindness—from the gratification of that lively disinterested feeling which is a part of our animal nature, and which forever prompts us to make ourselves happy by making others happy first. It is marked by a peculiar erethismic thrill, or shock, which would seem to accompany the touch of a soul. The inspiring suggestion blesses him that gives as well as him that takes.

But one must enter the ethico-spiritual field to experience the exaltation described in its perfection. In pure intellectual inspiration, in higher hypno-pedagogics, for in-

stance—involving the exhibition to a sleeping subject of potential endowment and the post-hypnotic spontaneous expression of such endowment in the objective life—there is uplift of a different nature, similar, though specifically superior, to the satisfaction accompanying felicitous objective instruction, persuasion, or inspiration. The qualifying of a college student's transliminal for a rigid examination; the symmetrical development of unbalanced mental faculties into harmoniously acting forces; the equipment of a talented woman for authorship or the stage—bring different degrees of intellectual compensation. In the creative communication that evolves a great actress, spiritual chords may be set in vibration, as the true aim of dramatic art is pictured to be, not the mere representation of passion in itself, but of passion that leads to meritorious action—when tragedy is conceived of as poetry in its deepest earnest, and poetry as beauty "instinct with spirit."

The reciprocal influence implied in hypnotic rapport is explicable on the principle of action and reaction, the third law of Sir Isaac Newton—viz.: "To every action there is always an equal contrary reaction; a given body cannot press or attract another body without being itself pressed or attracted with equal force in an opposite direction." To carry this natural law into the world spiritual, no soul can impress another soul or personal intelligence without being reciprocally impressed. A soul errant in rapport experiences during the hour of impact with the mind of a pure-hearted suggestionist a change in the direction of its aspirations or spiritual motions, and its total ethical energy is made actual. To the soul of the operator that stooped to point a way of escape to the sin-burdened spirit of the endormee is imparted a contrary upward motion, and it rises to the heights of apprehension, spiritual insight, and spontaneous yet absolute intellectual command. But in

its ascent it is not companionless; the emancipated soul is a factor in the rebound. Together the associated spirits enter the realm of pure mind life—the guiding spirit freed, by the intensity of its abstraction, from consciousness of a material environment; the spirit in rapport endowed, as incident to its subliminal state, with preternatural perception, and thus become sensible of its measureless power over matter, its control of the vital functions of its objective body, as well as of its own intellectual attitudes and trends of thought. It realizes to the full the inherent dignity and worth of its higher nature, and discerns within itself a spiritual efficiency commensurate to its needs, whatever they may be—a power in reserve through the operation of which it may successfully parry the lance-thrusts of disappointment, still the voice of remorse, quench the fires of passion, and break the clutch of crime. In the light of such apprehension the so-designated heaven-left soul confidently assumes command of the forces conferred by its Creator for exploitation, and through the free and unconstrained operation of these natural forces the objective life is spiritualized.

Ideal suggestion thus implies, on the part of one personality, an expenditure of spiritual energy which, under the universal law of the conservation of force, cannot be destroyed, but which instantly materializes as ethical activity in the personality that is inspired. The energy that seemingly disappeared is transformed into a spiritual heat which warms the soul that kindled it, and creates reciprocally in that soul its full dynamic equivalent. If it be true that there are no forces in nature to which the law of energy does not apply, we have in this law an explanation of the reciprocal uplift in hypnotic procedures, and we have in the fact itself an indicated way in which the souls of men may draw nearer to one another.

Do all persons who hypnotize other persons consciously receive from their subjects this lavish return for their investment of energy? Or are special qualifications required in the suggestionist? And if so liberal a dividend is assured, why should not all high-minded persons resort to rapport as a means of accentuating their own general receptivity and adding to their magnitude as moral stars? It were, indeed, a pity that the great mass of enlightened men and women who are striving for self-improvement or for the elevation of their kind should be debarred, through ignorance of its very existence, from so promising a field for their labors. The majority of suggestionists do mere perfunctory work; they do not sound the depths of the soul they seek to aid. There is a mere passing contact, a cold injunction to abandon demoralizing practice or secret sin; there is no outpour of sympathy, no encouragement of the stricken spirit to unbreast its woes. With what measure the suggestionist metes it is measured to him again. If he be not an earnest and sincere believer in his suggestions, he can expect no return from the personality in rapport. A mesmerizee instinctively penetrates the veneer of indifference or deception, and revolts against rapport that is sought for selfish or sordid purposes. Further, the human soul delights in a realization of its own power, and responds sublimely to him who, in harmony with Paul, holds up before its transliminal vision that spiritual potency conferred on it by God as the means of accomplishing lofty purpose, as the way of escape from temptation (I. Cor. x : 3.) The doctrine of the utter helplessness of man, which is harped on so persistently by certain creeds, and which has for centuries unsouled the Christian, is taught neither by Jesus nor Paul. God does not turn out mere salework. He does not create souls without good in them, without power in themselves to help themselves—a mistaken philosophy,

which every blade of grass controverts, every sun, every diatom. The maximum efficiency of the human machine is illustrated in the life history of Job, that one conspicuous embodiment of purely human feeling and faith and potency at their best. The same spiritual energy that gave Job his victory is potential in every human unit. There is no soul in which God is not, and what God hates is therefore intuitively hated by the human image of God, the superior spiritual self. Objective man is often sin-loving; subjective man is ever sin-hating. One fool hath said in his heart, "There is no God"; another fool, "There is no God in man." And yet the Spirit beareth witness with our spirit that we are the children of God (Rom. viii.). It is this spirit of ours, the pure pneuma, that deathless principle which dictates what is right, and whose attitude toward sin is, by force of its very birth, one of repugnance and horror—it is this spirit that lusteth against the flesh—all vicious appetites, wrong impulses, unmanly practices. So no sin-living man in the abstract is morally indifferent. He may smother his sensibility for a time, but he will always revolt and assert his manhood objectively when transliminally shamed into an apprehension of the blot upon his dignity as a man. In the conduct of his revolt he is under obligation to make a competent use of the efficiency within him in an expression of willingness, perseverance, patience, and moral energy, before appealing to the throne of grace. To the personality that apprises an apparently helpless soul of its own intellectual and moral powers, and makes plain the possibility of conquest through self-help—the truth an enfamined world craves to-day—that soul flows out in a great tidal-wave of recognition, gratitude, and reciprocal stimulation. And the possibility of asserting a slumbering intellectual courage that clearly discerns, and a moral courage that grandly undercrests, is open to all who have lost sight of

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the godlike in their own lives. This is optimism at its climax, this making the man acquainted with himself.

Another fact: The thoughts, emotions, beliefs, tastes, aspirations, and moral status of a suggestionist are undesignedly communicated most vividly to the subject whose mind becomes mysteriously tuned in unison with that of the operator. I have been startled by hearing patients tell me, days after hypnotization, of feelings and incentives to action of which I had suggested nothing, but which I knew to be in the background of my consciousness at the time of treatment. An actress whom I was inspiring with confidence and preparing for her part assured me, a week after treatment, that she had experienced a remarkable change in her disposition and her attitude as regards the purity of the stage. She would not entertain a proposition from a manager whose plays verged on the vulgar, and her newly adopted ideals were so exactly in conformity with my own that there could be no question regarding their source. In like manner I have inadvertently communicated my love of Nature and her wild life, my æsthetic sensibility, and even my faith. As one patient expressed it, "Your thoughts become my thoughts." The time has indeed come, as Maeterlinck predicted it would, when souls may know of one another without the intermediary of the senses. We have within us an immaterial principle entirely independent of sense organs and sense acquisitions. Its pinion is not reconciled to earth. It represents a flight above the temporal, and hints of Heaven.

DEGREES OF SUGGESTIBILITY

There is a power at work in human experience which is more subtle and more potent than the influence of the moon upon the surging sea. That power is Suggestion, one of the mightiest of moral forces. —Wm. Wilberforce Newton, D.D.

To one who has discovered the secret of this power, a week permitted to pass by without changing the life-currents of half a dozen of his fellows would seem a wicked, wanton waste of life's chief privilege and joy. I could name a quiet, modest man who, at a low estimate, has changed directly and radically for the better a thousand human lives; and indirectly, to an appreciable degree, certainly not fewer than a hundred thousand. The greater part of this vast work has been done in quiet conversation, mainly in his own home, and by correspondence. Such power of one man over another is in no way inconsistent with the freedom and responsibility of them both.—Wm. DeWitt Hyde, D.D., President of Bowdoin College.

It has been shown that suggestibility is an attribute common to all human beings, but susceptibility to suggestion varies greatly in different subjects. Many persons respond promptly and satisfactorily to appeals made in the waking state; others are suggestible when passive and day-dreaming; not a few must be thrown into deep hypnosis before the desired results can be attained.[1] It is thus in-

[1] To quote Dr. J. G. Gehring, of Bethel, Maine: "Suggestion in the waking state works always indirectly—*i. e.*, it must get in through side-entrances, as it were, and so reach what is called the marginal consciousness. The focus of attention must be elsewhere directed; whereupon the marginal consciousness will greedily absorb suggestions that are wise and wisely offered. Suggestions in hypnosis must always be given directly, with positiveness and force. They must be ham-

cumbent on the practitioner to discover in each individual patient the state of greatest receptivity and administer the suggestional remedy during the time of its prevalence. This state is usually not one of concentration, as has been contended, but of abstraction or non-attention. Somnolence, reverie, musing, absence of mind, preoccupation, brown study—or, in other words, isolation from sense and brain activity—is, as a rule, an essential of the suggestible condition. The idea is to insulate the pneuma. And yet about twenty per cent. of human beings are suggestible in the waking state, when in full possession of their wits.

Every suggestionist can recall instances in which a half-hour's conversation has transfigured a career; in which a single sentence has formed a character; in which a picture has lifted souls to commerce with the skies. A few subjects respond to the look and the thought treatment where not a word is uttered.

The deliberate forcing of a thought upon the mind of a partially hypnotized, or even an unhypnotized, person, with the result of securing the uplift in view, is a procedure sometimes resorted to by the author when complete hypnotization is difficult or impossible. In his practice, this "thinking the thought into the mind of the subject" usually implies the subject's consent. It may be done without the knowledge or acquiescence of the person operated upon; and it can be done even without the co-operation of the suggestionist's will, when in the line of his imperative desires. It were idle to speculate on the medium of communication —the manner in which a subjective mind projects its wish or thought, unbeknown to its objective fellow, with a strength sufficient to influence a separate human complex.

mered into the subconsciousness with great insistence, and are accepted by the transliminal self, provided they be consistent with the legitimate and the possible."

HYPNOTIC THERAPEUTICS

There are in the life about us presences that can be felt—that compel thought and action on higher than average planes without conscious intention of bettering or exalting. Contact with a nature so near of kin to the Infinite is a continuous inspiration. It stimulates character growth in environing selfs, which "like lilies pure and white unfold" with gradual grace, till they borrow, against the fulness of their bloom, from the potent personality that spontaneously purveys their psychic food, the pure fragrance of the soul.

Unintentional hypnotization, then, is within the range of possibility. A person can produce a positive effect on the transliminal consciousness of another person while his own objective self remains in complete ignorance of the influence exerted and nothing is more foreign to his purpose. Assuredly much of the love that has a spiritual side is kindled in this way, and not uncommonly a strong transliminal attachment springs up between two complementary personalities without either's objectively suspecting the fact. Appropriate circumstances may suddenly translate such a love into an objective passion. Says Maeterlinck, and says with truth: "There are within us lines in which we love unconsciously. To love thus means more than to have pity, to be anxious to help and give happiness. It is a thing that lies a thousand fathoms deeper, where our softest, swiftest, strongest words cannot reach it. *There is in this love a force that nothing can resist.*" When a transliminal self unexpectedly discovers its complement, it may then and there inthrall the objective mind. Thus, point is given to Marlowe's lines:

> "Where both deliberate, the love is slight;
> Who ever loved that loved not at first sight?"

The writer was recently consulted by a lady who, un-

consciously and against her will, exerts at times an embarrassing influence on those about her. She has interrupted the organist in church, thrown into confusion persons in an audience, unwittingly banished from her presence guests introduced at an evening reception. Another patient, through the intensity of the rapport with her clergyman, undesignedly causes him to stumble so in the delivery of his sermon that she is obliged to keep herself under surveillance while he is preaching. In a number of instances, while operating upon a patient, the writer himself has unconsciously influenced the chaperon and thrown her also into hypnosis. He has cured dipsomania in a single interview, without recourse to technical suggestion. He has frozen into silence, without design or even consciousness of so doing, an opponent in argument, who was led from the hall of debate in a condition of complete amnesia. He has also disconcerted, by intense act of concentration, a blatant reviler in open court. In each of these latter cases, the subjective self of the person concerned was transliminally made aware, by the interposing pneuma, of the falsehood its objective fellow was championing, and instantly interrupted the procedure.

It is not necessary, in the case of certain subjects, to induce deep sleep in order to secure the beneficial effects of suggestion. Lethargy is by no means essential to success, a moderate depth of sleep or a subhypnotic state availing. This fact is not generally realized, the popular opinion being that the subject must pass into a cataleptic state or trance, during the continuance of which seemingly miraculous changes are wrought.

A high degree of susceptibility is evinced in the following typical case, reported by the editor of the Proceedings of the London Society of Psychical Research in 1903: "Almost from the first it has only been necessary, after the subject

has composed himself for the experiment, to say the word 'sleep,' and he immediately passes into the hypnotic state. The trance is not a deep one; he retains full consciousness of himself, and his mental powers undergo no change, except in so far as he is amenable to suggestion. His memory, after awakening, is practically continuous, and while he is, during the trance, otherwise completely susceptible to post-hypnotic suggestion, it has proved impossible by this means to produce any lasting break between his hypnotic and his normal consciousness. After complete restoration to the waking state the patient is aware that a suggestion is impending, and while executing it realizes that it is a suggestion." Not a few of the author's subjects have been found equally sensitive. Even his photograph, or a personal letter, often brings to life a moribund suggestion and so re-establishes waning control. A lady who was told when a girl that she had thick lips like a negro, and had cherished the delusion for years, so that she could not sit in church nor ride in a street-car for fear of unpleasant remark, was laughed out of it by the author's quoting to her from "The Court of Love," in which Chaucer described the lips knights liked to press in the days of chivalry as

"Flaming some deal, and *thick to kisse*, percase."

But no operator can, in the case of an untried subject, forecast without experiment the degree of susceptibility. The suggestionist who without trial ventures to pronounce a person either a good or a bad subject is simply expressing an opinion not worth a dodkin. We cannot assume that any one is susceptible until it is a demonstrated fact.

In all this it must be not forgotten that some persons are vastly better fitted than others to project healing or inspirational power through suggestion. The quality of sen-

sitiveness belongs to the operator as well as to the subject, and is merely a form of transliminal expression.[1]

Mystery is a powerful suggestion to the majority of men and women. The "incomprehensible that lurks in every corner" exerts a mighty influence on the average mind and constitutes the chief stock-in-trade of catch-penny tricksters the world over. There is such a thing as collective suggestibility, whereby a mass of inferior intellects are dazzled into an enthusiastic approval of every new folly that is exploited and every new "ism" that is agitated, however inconsistent with reason and natural law. "Wonderful cures" are wrought through this sensibility to the mysterious. As Cartwright sung:

"Fancy can save or kill; it hath closed up
Wounds when the balsam could not, and without
The aid of salves—to think hath been a cure."

[1] The following statement of the so-called healing medium Philippe Laudard, regarding his psychic powers, will be interesting in this connection. If true, it is an excellent illustration of the utterance of supernormal transliminal control in the earth life:

"I do not know when I first became conscious of my power. I have never understood, and never tried to explain the mystery. I effected cures at the age of thirteen, though hardly old enough to understand the strange things accomplished through me. I went about curing people, and revealing the clairvoyant illuminations which came to me from some unknown source (his own transliminal). I obeyed the inspirations without knowing whence they came. My part was limited to that of an unconscious intermediary between men and a higher power which was not in myself (not in his *objective self*, but which inheres in every *transliminal self*). I foresaw, without knowing how, things which were to happen, and found that my presence, or my thought at a distance, had an effect on the maladies of my neighbors. (Dr. Thomson Jay Hudson made the same claim).

"I have not cultivated any psychic force by concentration of will; I know nothing of magnetism, or of science. I have not been able to make anything of the books on hypnotism and occult science which I have occasionally looked at, nor to repeat the elementary experiments of famous magnetizers."

The rationale of the cures at Lourdes—cures of functional diseases—is thus rendered plain. Faith makes whole, and a notion of the part played by this shrine in the treatment of human ills may be gleaned from the fact that the annual income paid by pilgrims is estimated at $1,500,000.

A lady once confided to the author that she was in the habit of walking past his office in order to gain courage, and that the experiment was always successful. Men who are loved and trusted and create a massive faith in their ability to cure possess great curative powers. Hope deepens into faith, and faith may climax in ecstasy or self-induced hypnotic trance in which suggestion takes effect.

Sir Humphry Davy was once tempted to give the gleek in order to test the curative power of suggestion. When the properties of nitrous oxide were discovered, Dr. Beddoes, believing that it must be a specific for functional paralysis, selected a subject upon whom to try it, and Sir Humphry consented to administer the gas. Before doing so, Davy, desiring to note the temperature, placed a thermometer under the paralytic's tongue. Fancying that the thermometer was the magical instrument which was to make a new man of him, the patient no sooner felt it under his tongue than he declared that it acted like a charm throughout his body. Sir Humphry accepted the cue, and day after day went through the same simple ceremony, which in a fortnight's time resulted in a complete cure.

In like manner, a rose-cold has been precipitated by the sight of an artificial flower with no pollen toxins within miles, and the suggestion involved in a discovery of the fact rendered the patient immune to the genuine pollen of the rose. When plate-glass windows first came into fashion, the poet Rogers is related to have sat at a dinner with his back to one, and, laboring under the impression that the window was open, contracted a severe cold. The

efficacy of bread pills and fake hypodermics is a household proverb.

Heredity and environment are forms of suggestion to which all are subject. They make us what we are, as the field of influence in which they operate is practically boundless. Heredity represents a mass of potent suggestion, in the form of bodily and mental characteristics, transmitted from ancestors through the medium of "heredity-carriers," called germ-plasms (paternal and maternal), that unite to form the human embryo. What is called ante-natal impression is but suggestion to the forming self by the physical mother. While environment may be explained as suggestion to the formed maturing and educating self by surrounding influences like companionship and instruction. Heredity is but "the sum of all past environment."

It is generally understood that physical characteristics—predisposition to disease, mental, moral, and spiritual attributes, insanity, and criminal tendencies — are heritable. It may not be so widely known that excess in the use of alcohol and narcotic drugs induces in parents abnormal nervous states that are the direct cause of feeble-minded as well as feeble-bodied, of epileptic, idiotic, and even criminal children, the untoward tendencies being perpetuated under natural laws to the third and fourth generation.

Some one has said that "little as we are inclined to acknowledge it, the views we take of life, and still more the feelings we have about it, are determined largely by undercurrents of thought that carry us along without our knowledge. The sociologists have abundantly illustrated for us the fact that ideas become incorporated as part of our constitutions, so as to be for us almost a second nature. An individual life is not long enough, nor an individual intellect strong enough, to free itself from these transmitted tendencies which, working within and without

us, mold our thoughts and color every prospect on which we look."

It has been contended that, in view of the inheritance of multiform attributes, human beings of the present age have little claim to originality. With equal force it may be argued that for many of our acts we are not morally responsible. Where lodges the responsibility for viciousness, profligacy, or crime in the grandchild of a drunkard? And who would hold that the offspring of an inebriate mother, saturated with alcohol before their birth, are in any way personally responsible for the nervous or moral diseases that come into the world with them and cling to them through life? Fortunately, in all these cases, there is a strong current of reversion setting toward the normal types and higher standards of remote ancestors (atavism); and this is the biological reason why discreet suggestion is so puissant an agent to oblique from inherited or acquired weakness or sin, and throw into relief the noble features that slumber in every character. Luckily, we are not in the grip of heredity. No man is under obligation to accept any heritage. Those who cannot overcome by auto-suggestion can through hetero-suggestion. Environment is daily eradicating hereditary defects before our very eyes. The future of the Republic depends on the transfiguration of a miscellany of racial traits through contact with American training and American institutions. It is the aim of education not only so to develop every individual that he may use to the best advantage the organism which heredity and circumstances have given him, but to qualify that organism for the highest mental and moral expression.

The romance *Elsie Venner* was written by Dr. Holmes to call in question the theory of responsibility for descended peculiarities. The real aim of the story, he says in the Preface, was "to test the doctrine of original sin, of inherited

moral responsibility for other people's misbehavior. Was Elsie Venner, poisoned by the venom of a crotalus before she was born, morally responsible for the volitional aberrations which, translated into acts, become what is known as sin, and, it may be, what is punished as crime?" How far is a child responsible for inherited tendencies which he knows nothing about and cannot prevent from acting? I can but believe, with the gifted author of this weird story, that all the unfortunate heirs of evil suggestion, the children who are morally poisoned before they see the light and act in accordance with natal tendency, are proper objects of divine pity rather than of divine wrath. To me they appeal with an unwonted interest.

There need be no Elsie Venners, strictly such, in these days, because the effects of ante-natal shocks are removable by suggestion. The influence of maternal impressions upon the nature of an expected child, if not perfectly understood, is universally admitted. The dominant ideas, delusions, and imperative fears of prospective mothers that menace the moral or mental health of selfs that are yet unborn should be eradicated without delay by the most careful treatment. Conversely, it is possible through the same instrumentality not only to suggest physical comeliness and vigor, but also to stimulate the intellectual germs, shape the moral propensities, and so determine the ethical and mental destiny of the child awaiting birth. And the infant pneuma, responding to the thrills of affection communicated from the being of whom it is an essential physical part, stirs reciprocally in the maternal breast the holiest feelings experienced by humanity. The possibilities of physically, rationally, and spiritually elevating the human race through intrauterine inspiration become infinite.

It is believed that a better acquaintance with the principles of heredity, the hoped-for outcome of investigations

now making, must materially modify existing systems of education, punishment, and reform, and recognize suggestive therapeutics at its true worth as an instrumentality for betterment.

And incidentally, inherited suggestion measurably relieves from personal responsibility for acts automatically committed in the line of the suggestion. This is distinctly the teaching of St. Paul, in Rom. vii : "For the good which I would, I do not; but the evil which I would not, that I practise. Now, if I do what I neither approve nor wish to do, I (that is, my real self or spiritual part) am in no sense doing it—but the indwelling inherited tendency to deviation from the divine law is the accountable factor in my wrongdoing." The two selfs that contended for the control of Araspes in Xenophon's historical novel, *The Cyropædia*,[1] are paralleled by the two selfs of the apostle, viz., the self of spirit and the self of flesh—the one impelled

[1] Whereas the Ego is concrete and individual, every human being is composite in that he is of many minor personalities. Personality implies a consciousness which thinks and feels and wills, which self-examines, and which distinguishes itself from others. In explaining multiplex personality, Professor Charles Richet says: "Suppose for an instant that you have completely forgotten what you did yesterday, and that to-morrow you will have no recollection of what you have done to-day, while remembering perfectly what you did yesterday; or, in other words, let us assume that you have one consciousness for the even days and another consciousness for the odd days of your existence; it will then seem to everybody that you are two entirely different persons, since they have no relation to each other. They have each their different thoughts, mentalities, and acts; they are as strangers.

"There are numerous authentic cases of such transitions, which may be brought about by many causes—among them hypnotism; but behind all personalities which manifest themselves there lives and thinks a personality much deeper, one which we never perceive, which is in us, which weighs all our actions, which may therefore rectify them, and at a given moment may stop us on the fatal brink. And this is the organic unit of many psychic atoms, the individual man with personal identity."—See Dr. Morton Prince's *Dissociation of a Personality*.

by desires, motives, and interests diametrically opposite to those of the other. And these two selfs of Paul correspond to our subjective or transliminal personality, the pure *pneuma* which is swayed by moral impulses and intuitively resists deflection from the perpendicular of truth, and the susceptible, continuously tempted, peccable, objective personality, with its ingeniously contrived excuses for gratifying the sinful desires of the flesh.

But, although the apostle implied in his use of the Greek word *hamartia* an inherited tendency to sin, he nowhere intimated that sane adults endowed with powers of examination and judgment are not accountable for their sins. But he sought to show men that the sins of the objective self are, at the instigation of passion and lust, committed in direct opposition to the holy instincts of the subjective self, the inward man; and thus he was the first to exhort human beings to put the transliminal in control—the superior part of their nature which delights in the law of God above the carnal part which serves the power of sin. And this is accomplished by submitting the transliminal personality, through consent of the self-convicted sin-serving "flesh," to impression by the grace of God. The impulse to right-doing thus imparted is obeyed by the conscious man who, in his weakness and despair, prayed passionately for it in his objective life. Such is the interpretation psychology would place upon the philosophy of the apostle Paul.

Suggestibility is most conspicuous along lines of least resistance, but no operator can determine in advance what these lines may be. A recent patient afforded in the history of his treatment an instructive illustration of this philosophy—that the mind tends to accept post-hypnotically the easier alternative in cases where it is free to choose. Cigarette-smoking, persisted in for years, had

induced in this patient pronounced nervousness, insomnia, and bronchial irritation. In response to the first suggestions he had dropped from twenty-five cigarettes a day to five, but in the excitement of a panic on 'Change had risen to eight, and subsequently to fifteen. Two weeks after the second treatment he reported this fact at my office, but supplemented his report, apparently discouraging, with the statement that he was perfectly well, had no cough or restlessness, and enjoyed refreshing sleep at night. What he had really consulted me for was accomplished, and yet he had kept up the cigarettes. He asked an explanation; it was this: The suggestions to discontinue smoking were based destructively on the fear-thought of a distinct relationship between the physical conditions and the use of cigarettes. But the transliminal mind found it easier to render him immune to the effects of cigarette-smoking than to interdict the smoking, and hence sent out its decree of spontaneous protection of the nerve centres from the ordinary effects of the nicotine.

In a case of diabetes, treated within the year, a similar action of the mind restored the patient to perfect health while the percentage of sugar remained unreduced. It was more difficult to correct the error in metabolism than to nullify its effects on the system. In most subjects the suggestions offered are cumulative, transliminally maturing processes continuing in operation after the mysterious procedure has been started. This is especially noticeable in cases of retarded development, where a brain defect must be treated from the physical standpoint. As the brain is rendered capable of transmitting intellect, such transmission takes place in response to the suggestions.

So hypnosis may be absolute, the suggestions may be selected with the greatest judgment and made with persuasive emphasis, the patient may be controllable during

the sleep, and yet post-hypnotic fulfilment may for the time be actually *nil*. In cases of extreme neurasthenia, for instance, there may not be sufficient lecithin in the brain-cells to retain an impression for any length of time, but often just enough to be directly impressed by personal presence. Such cells are fed with the glycero-phosphates, in order to increase the receptivity and the retentiveness of the mind that is operating through starved and inadequate organs. It may take months after the treatment before a patient is restored to perfect health and happiness. As the brain-cells become filled with the natural phosphorus-bearing substance, the suggestions given weeks before begin to take effect and all delusions vanish.

In the spring of 1906 I received the following letter, which perfectly illustrates this theory: "If you will refer to your record book for 1901 you will find the details of my case. I was suffering from a fear that some one would ask me to sign my name in his presence, and the very thought or expectancy of it would throw me into such a fright that it was impossible for me to do it. My hand would shake so violently that I could not write. I had been afflicted in this way for sixteen years. You treated me twice, but without apparent result. I remained in constant dread that people would come to me and ask me to sign papers for them. I have sat for hours trying to convince myself that I was a fool to allow such an imperative idea to have dominion over me, and have thought that death would be a relief. This weakness continued without alleviation until July, 1905. Suddenly at that time, while sitting in the office where I have done business for forty years, thinking over my trouble, it flashed upon my mind that I was no longer in bondage to it and that I should never experience the old fear again. I took up my pen and found no trouble in writing anything I wished to, and the dread of being

asked by some one to witness a paper had vanished; in fact, I felt anxious to use the power I had regained, and for a year have found no difficulty in so doing. Now, what brought about the change, which was instantaneous, four years after you suggested to me that I would never have any more fear and that I would be able to write my name without a tremor?"

In this case the carriage of the suggestions after the lapse of years was due to physical recovery from some subtle defect in the brain which explained the singular disability. In like manner, drink habit subjects, abusers of tobacco and drugs, often impair the integrity of the cells to such a degree that there cannot be expression of the earnestness and resolution necessary to cure. As the brain is restored to health, the effects of suggestion become pronounced.

These results indicate that the transliminal personality once inspired is forever inspired. When a transliminal self is once induced to establish active control over its own earth-life, or enters into mutual relationships with other selfs for their amelioration, it goes on operating spontaneously, while its own objective self may remain in complete ignorance of the influence exerted.

Frequent repetition of the hypnotic procedure increases the susceptibility of the subject. Whereas hypnotization, often repeated as a strengthening and educating influence, with a view to inducing a healthy mental habit, is absolutely innocuous, the continual use of a hypnotized person for exhibition or other unworthy and useless purposes may eventually lead to physical exhaustion, weakening of the mental powers, hysteria, and even insanity. Persons repeatedly subjected to hypnotic influence may become so sensitive that the suggestionist can put them to sleep even at a distance, as by telephone. And yet in cases where nothing but suggestion can avail the physician is warranted

in a multiplicity of attempts to induce a suggestible state. Many failures might have been successes if one more effort had been made. The author's cycle consists of three treatments given during a period of ten days, and repeated thereafter or not, as events determine.

Nervous instability or exhaustion, stimulation with alcohol, mental preoccupation, a determination not to give one's self up, curiosity as to what the operator is doing, watchfulness of procedures, self-analysis, and, in most cases, the presence of inquisitive or sympathetic onlookers, are hindrances to hypnotization. The general idea that it is going to succeed is favorable to the induction of the state. Some persons, however, are so susceptible as to be hypnotizable and curable against their wills. The head of a Boston firm once sent to the writer for treatment a valuable salesman addicted to the use of alcohol, who unwillingly submitted himself to the influence merely to satisfy the demand of his employers and so retain his position. There was malice aforethought expressed in a resolve not to be cured. Two years later it transpired that he found it impossible, after his visit to New York, either to want or to take a drink, and that he was in a state of chronic anger because he was debarred from his periodical debauches.

As a rule, nowever, the success of suggestional methods depends largely on the desire of the subject to be cured and his faith in the power of the suggestionist selected. Mental reservation is the great enemy of suggestibility. Suppression of true motive in seeking aid; acceptance of treatment with a salvo, as dipsomaniacs are inclined to do, believing themselves entitled to a debauch after remaining sober for a varying time; submission to hypnosis with the design merely of escaping the importunity of wife and family, but without faith in the procedure or intention to

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reform—are all antagonistic to success. Patients who invoke the suggestionist's services with the purpose of evading their pecuniary obligations seldom receive benefit.

Too much should not be attempted at one treatment. Better results are obtained by confining the suggestions to a single current of thought. Hence if a cluster of delusions holds sway in the objective consciousness, we should deal with one at a time, beginning with the most dangerous and disposing of that at once. Suicidal thoughts, for instance, demand immediate and exclusive attention.

Studied gentleness tempered with firmness is a *sine qua non*. Shouting, coarse-voiced, unsympathetic suggestionists have their labor for their pains. All harshness, severity, or brutality, either on the part of the operator or of friends and relatives, before or after the hypnotizing, interferes with success. The treatment must be of the *suaviter in modo fortiter in re* nature—persuasive rather than peremptory, constructive as well as destructive. And in proportion as the suggestions are concrete and incisive the effect sought will be secured. There is no chloroform in the atmosphere of a good suggestion; it is all ozone.

Suggestions out of harmony with opportunities, the possibilities of a career, common-sense, or religious convictions, are unlikely to be fulfilled. It is further interesting to note that suggestions offered in his own language to a foreigner ignorant of English have, in the writer's experience, signally failed of response. By way of illustration: A young *bon vivant* from Paris addicted to cigarettes, drink, and debauchery, was appealed to in French, the pronunciation and incisive quality of which were declared faultless by a Parisian aunt who was present, and yet the result was *nil*. The boy would light a cigarette on the porch with "*tu vomiras*" ringing in his ears. It may be that the patient's transliminal resented the idea

of inspiration from one who spoke in the genius of a language not his own—or that thinking in French in some way subtracted from the concentration and earnestness necessary to success.

Fortunately for the protection of society, the power of suggestion to deprave is providentially limited, while its influence for good is without horizon. And this is because the subject is not the helpless tool of the endormer. Willingness to accept suggestions is limited by the condition that they must not be criminal or even unseemly. There is not on record a single proved case of veritable crime committed through hypnotic influence.[1] The transliminal self is by nature upright. In every soul inheres a repellent quality, against which uncongenial personalities, with their repugnant promptings, may contend in vain. Admission to comradeship is impossible. The human spirit is capitally self-protected, and is not suggestible to crime, with the exception that criminal suggestions to an evilly disposed person would naturally lead to criminal actions. Such a person would commit such actions without suggestion. Thus, whereas it would be easy to suggest falsehood to a liar and secure a post-hypnotic fulfilment of the suggestion,

[1] "If, under the influence of suggestion, we can produce the appearance of crime, we never obtain, as has been wittily said, anything but *laboratory crimes*, not real ones. We say to a hypnotized person, 'Here is a knife, kill your friend.' He takes the paper-knife and makes the gesture of killing, but in his mind he knows perfectly well that this gesture will draw no blood, and will not cause the death of the person he loves. It is not, therefore, an attempt to kill; it is only acting. All these actions by hypnotized persons, irresistible as the impulse may be, never go to the bottom of their being; they are *sincere comedies*, if we may use two words which seem to contradict each other."—Professor Charles Richet.

The subject knows that the crimes suggested are fictitious. Professor Frederic W. H. Myers unqualifiedly asserts that there is no evidence of the possibility of undermining settled moral principles by hypnotic suggestion.

it would be practically impossible through this channel to make a truthful person lie.

The question has often been asked, once by a novelist with an eye to a sensational denouement, whether a person can be suggested to death, or caused by suggestion to commit suicide. The answer is, No. A human being can be made to do nothing by hypnotic suggestion which would injure him personally in his earth-life. The pneuma is not apt to be off guard. This does not imply that he cannot be deceived objectively, and objectively accept the suggestion disguised in a lie. Experiments with condemned criminals show that a conviction of having slept in beds infected with the poison of contagious disease has resulted in the immediate assumption by the subjects of the symptoms of such disease with fatal terminations. An English medical journal reports the case of a girl who, in a fit of depression, swallowed some harmless liquid in mistake for carbolic acid. She immediately declared that she had poisoned herself, and soon died, despite all efforts for her relief. Another young woman applied to a druggist for laudanum, but the clerk, noticing her excited condition, supplied port wine. Shortly afterward she was discovered apparently suffering from opium poisoning, but the usual antidotes in this instance proved successful.

Medical annals are full of such cases, perhaps the most widely known being that of a college janitor who was seized by undergraduates bent on a practical joke, told they were going to behead him, and compelled to lay his head on an improvised block to receive the fatal blow. The blow was struck with a wet towel, and the man fell over dead.

The records of psychology contain instances of persons who had the power of suggesting themselves into states of catalepsy or apparent death—who could "die when they pleased and come to life again." It is known to medical

science that under certain influences men may continue to live when sensation and volition are suspended and vital functions are practically inactive. Such states may be mistaken for death, and explain living interments—which do occasionally take place.[1]

But all records of susceptibility to self-suggestion are thrown into shadow by the adroitness of East Indian adepts in counterfeiting death by inducing a cataleptic state.

Sir Claude Wade relates that in 1837 he was present at the court of Runjeet Singh when a fakeer was buried alive for six weeks. Companies of soldiers guarded the spot where he was buried, and there was no chance for deception. When the subject was finally disinterred, the white linen bag in which he had been placed was mildewed, his limbs were shrivelled and stiff, and his head reclined on his shoulder, like that of a corpse. No pulsation could be detected in the heart. An attendant then made warm applications, and by degrees the arms and legs relaxed from the rigid state in which they were found. The wax and cotton with which the nostrils and ears had been closed were now removed, and after the lapse of half an hour the devotee was able to speak. Lieut. Boileau gives the details

[1] In trance or catalepsy the only proofs of lingering vitality may be a slight amount of bodily heat and the appearance of moisture from the breath when a mirror is held over the face. Sometimes not even these evidences of remaining life are present. Dr. Good cites the case of a woman who was peculiarly fortunate in having her burial postponed for the purpose of ascertaining the cause of her supposed death by dissection, for, on being submitted to the scalpel, its first touch brought her to her senses. Quite a number of instances of premature dissection are recorded, but the number of premature interments must be very large, judging from the condition and attitudes in which many skeletons have been discovered when old graveyards have been relieved of their charge and used for other purposes. Persons have been found sitting in their grave-clothes on the steps of vaults, having, after waking from trance, died of terror or exhaustion. — Dr. T. Edwards Clark.

The only sure sign of death is decomposition—which is unmistakable.

of similar cases—all which markedly illustrates the dominion of the spiritual principle over the flesh when fitly invoked. For centuries science has been seeking to fathom the real connection between mind and matter. It has but just reached an explanaton in the philosophy of a transliminal control *of* the material *by* the immaterial man, *for* the good of the human complex.

AUTO-SUGGESTION

It is the mynd that maketh good or ill,
That maketh wretch or happie, rich or poor.
—Spenser's *Faerie Queene.*

The first of two great problems that confront us is that of our powers; the second, that of our means of unlocking them or getting at them. Suggestion, especially under hypnosis, is now universally recognized as a means, exceptionally successful in certain persons, of concentrating consciousness, and, in others, of influencing their bodies' states. It throws into gear energies of imagination, of will, and of mental influence over physiological processes that usually lie dormant. It is, in short, dynamogenic; and the cheapest terms in which to deal with our amateur Yogi's experience is to call it auto-suggestive.
—Professor Wm. James, in *Science.*

SUGGESTION has been defined as only another name for the power of ideas. Now, just as the ideas of one person can influence the belief and conduct of another person through suggestional methods, so can the conscious mind of a human being bring its own transliminal into control of its own organism. A man's objective life is always in his own hands, to make or to mar.

In brief, the subjective mind of a given individual is as amenable to suggestion by its own objective mind as by the objective mind of an outside person. Suggestion by an objective consciousness to its own transliminal self is known as Auto- or Self-Suggestion.

That an objective consciousness can suggest so forcefully to its own subjective consciousness as to be itself swayed reflexly by that subjective fellow which it has itself impressed is a marvellous fact of mind. Yet, in accordance

with psychological law, if the active intervention of one's own richly endowed spirit be honestly and earnestly invoked, adequate power will always be forthcoming to resist temptation, to destroy unworthy motives and impulses, to flood the earth-life with currents of prompting to sublime action. The unprincipled man is he who never defers to his transliminal self. With all this it is to be remembered that some persons have easier access to their transliminal natures than others.

The state of mental abstraction called reverie, immediately preceding natural sleep, has been found exceedingly appropriate for treatment by this kind of suggestion; and I advise my patients as they are about yielding to slumber to say to themselves that they will no longer be slaves of the imperative conception or of the evil habit which is crippling their best expression. Lapse into sleep with such a thought paramount all but equivalents suggestion by another. While waiting for sleep, then, it is possible so to influence the mind by repetition of an appropriate phrase as to convert the sense of the phrase into a dominant idea which influences function and conduct.

By way of illustration, in a case of chronic tobacco poisoning, where the victim is actuated by genuine desire to escape from the thraldom and regain his capacity for useful service and for happiness, advice is given to conceive himself free in the passiveness of approaching sleep, and think determinedly as follows: "As a cigarette-smoker I am not at my best. The habit of inhaling the volatile poisons of tobacco in the form of smoke, whereby they are brought into immediate contact with many hundred square feet of absorbing lung tissue, is creating degenerative changes in vital organs, especially the nerve-centres. It is degrading the brain-cell, so that moral propensity cannot be expressed. It is destroying my mentality, and disqualifying

me for business. I do not need the cigarette; I abhor it, I loathe it, I fear it. I shall no longer use it at the instigation of habit, to stimulate me quickly for task and pastime, nor at the solicitation of friend to promote conviviality. The pleasure is doubtful; the penalty exacted by an inexorable nature, unescapable. I will not take the risk of the dyspepsia, bronchitis, nervous depression, irregular heart action, eye defect, and premature paralysis which are the legitimate results of the abuse of the cigarette. I am done with it, and all that it stands for, forever. The craving for it is killed in my nature by the force of my own decree. The odor of tobacco smoke is nauseating to me; the attempt to inhale it shall henceforth strangle me. I shall not miss the cigarette nor suffer the usual consequences attendant upon its discontinuance. I am free!" Addiction to the intemperate use of tobacco is curable in this way by such as honestly wish to be cured.

So is the drink habit. An alcoholic addict, actuated by a sincere desire to break the shackles of the despotism and go forth with capacity for the higher joys of life, is urged to think persistently as he is falling asleep in lines like these: "Whiskey is unnecessary to my physical well-being; it is creating structural changes in vital organs; it is destroying my mentality and blunting my moral sensibility. I do not need it, and shall no longer use it either in mere bravado or to hide from my vision conditions that are insufferable. I shall depend absolutely on the units of energy legitimately manufactured out of nutritious food, good air, exercise, and sleep. I am done with alcohol once and forever. The appetite for it is destroyed in my being, and I no longer admit capacity for temptation. From this hour it shall be impossible for me either to desire or to take a drink for any conceivable reason. I do not want it. I do not need it. I shall not miss it."

The transliminal self is, of course, similarly impressible in the waking state, but not to the same degree. Every clergyman takes advantage of this philosophy in his efforts to make the soul responsive to the touch of God. Under the spell of Moody's eloquence at Northfield, his listeners, without resolution or even consciousness on their part, were wont to conform through the operation of their aroused transliminal selfs to the elevated ideals held up before them. But the moralist and preacher address the self that is not in supreme control—the flesh-entangled, hesitating, easily tempted, objective self, which must first be converted; hence their appeals are so often futile. The self-suggestionist, on the contrary, invokes the *pneuma* directly, entreats it to take command, and seldom fails to effect the desired purpose. Discriminating suggestion is assuredly a more powerful agent than objective religious exhortation for the moral correction of the thoughtless and depraved.

Auto-suggestion thus makes plain the influence of words on the hearts of those who hear and use them. How true it is that by employing sophistry with others, men run the risk of imposing on themselves; and by often repeating a statement which they know to be false, come at last through the suggestive force of words to believe it to be true. Traffickers in gossip and scandal intuitively ply their trade through the various channels of suggestion. And how soon do low and evil words infect those who use them with a moral leprosy. The foul-mouthed man cannot long retain purity of character, for it is hard to lie among the pots and be clean. If our own words so affect us, much more do those of others; and the influence of printed words exceeds that of spoken in proportion as their sphere is wider and their permanence greater.

The Rev. Dr. Louis Albert Banks, of New York, has recently offered the following ten auto-suggestions, which,

regularly and heartily repeated by an intelligent majority amid the prodromes of sleep, would shortly regenerate society:

I. I will not permit myself to speak while angry. And I will not make a bitter retort to another person who speaks to me in anger.

II. I will neither gossip about the failings of another nor will I permit any other person to speak such gossip to me. Gossip will die when it cannot find a listener.

III. I will respect weakness and defer to it on the street-car, in the department-store and in the home, whether it be displayed by man or woman.

IV. I will always express gratitude for any favor or service rendered to me. If prevented from doing it on the spot, then I will seek an early opportunity to give utterance to it in the most gracious way within my power.

V. I will not fail to express sympathy with another's sorrow or to give hearty utterance to my appreciation of good works by another, whether the party be friendly to me or not. One buttonhole bouquet offered amid life's stress of trial is worth a thousand wreaths of roses laid on the coffin of the man who died discouraged and broken-hearted.

VI. I will not talk about my personal ailments or misfortunes. They shall be one of the subjects on which I am silent.

VII. I will look on the bright side of the circumstances of my daily life, and I will seek to carry a cheerful face and speak hopefully to all whom I meet.

VIII. I will neither eat nor drink what I know will detract from my ability to do my best work.

IX. I will speak and act truthfully, living with sincerity toward God and man.

X. I will strive to be always prepared for the very best that can happen to me. I will seek to be ready to seize the

highest opportunity, to do the noblest work, to rise to the loftiest place which God and my abilities permit.

Auto-suggestion is the great psychological miracle, and few realize the part it plays in the drama of life. It accounts for much self-deception and self-elation. It governs physiological changes; it regulates the number of births among intellectual people; it renders immune from disease or prepares the soil for the reception of bacilli; it has changed non-contagious into contagious maladies, tuberculosis being now in the act of transit; it overcomes physical defects, and perpetuates comeliness and youthful feeling. It is the medium of utterance for hereditary tendencies. It lays bare the secret of influence—the influence of what is seen and heard, of things unsaid, of things undone. It is the hidden power of the mother's kiss which so graciously dispels the woes of childhood. It explains the accomplishment of seemingly impossible feats. It is the "I won't die" that makes a man live years of usefulness when his physicians have given him but a month of misery. It was the "I will live" that lifted John Wickliffe from the pallet of death in the presence of taunting friars, and indued him with physical and mental energy to translate the Word of God into the majestic Anglo-Hebraic of the fourteenth century. It is the channel, as already indicated, through which genius finds expression; and we may contend with no small show of reason that the transliminal self of a Stratford butcher's apprentice, under the spell of an objective suggestion inspired in his boyhood by the Pageants of Coventry, created the deathless plays of Shakespeare.[1]

An objective self may suggest in vain, and constantly does so in the face of persistent temptation. When, for in-

[1] See the author's *Hypnotism in Mental and Moral Culture*, p. 37.

stance, covetousness asserts control, and the objective man dwells on the advantages of possession, etc., he merely seeks the assent of the transliminal which, for reasons already made apparent, is easily obtained. If he asked for power to resist, it would be given him and would develop in his supraliminal nature. The young woman whose heart is set on a new habit, with the knowledge that she cannot afford to buy it, may run in debt if she fails to fall back on her transliminal for power to abandon her indiscretion and go on contentedly with what she has. In the one case, the assent of a busy transliminal is secured to an unwomanly course; in the other, sufficient stress is brought to bear on the transliminal to awaken it to aggressive action, resulting in the destruction of an unworthy motive (vanity) and the hold-up of a compromising procedure.

No person can be successfully tempted except through the channels of auto-suggestion. The means employed to tempt the objective self to impress its own transliminal for the purpose of inclining to meritorious, or of condoning foolish or reprehensible action on the part of that objective self, are everywhere conspicuous. The devices of tradesmen to entrap the duplex personality have become notorious. The objective self is first impressed through the sense organs; it then begins, often unwittingly, its work of suggesting to its transliminal fellow the desirability or propriety or necessity of purchasing what is ill-adapted, perhaps unnecessary, generally useless, often injurious. The controlling desire is next transmitted in a return current, as an imperative automatic demand, to the self that acts through bodily organs, and the purpose of your solicitor, window-decorator, displayer of tempting wares, or bargain-counter liar is accomplished.

The science of advertising is based on the foregoing principle. and there is no better illustration of this fact than

is to be found in its relation to the patent-medicine business. A patent medicine is a medicine whose composition is concealed in order that it may be advertised as a marvellous specific. It is usually composed of some worthless simple other than represented, or contains substances dangerous to health and life. As a rule, it is got up by some man or woman with little or no pretension to medical education, who flourishes like a parasite on a deluded public and trifles with human life, recklessly indifferent to consequences. Many of these persons are criminally responsible for obtaining money under false pretences (their goods not being as represented), as well as for recklessly and without license administering drugs that undermine the bodily and mental health of those who buy—and all this under the pious pretext of renovating an exhausted body and restoring the powers of a jaded brain.[1]

The object of their advertisements, placards, and pictures is to induce torture by impressing thought-forms on the thought-machines, or brains, of credulous persons who are physically well, and among whom disease increases in the same ratio as patent-medicine advertisements. The diseased thoughts and thoughts of disease suggested thereby to the objective self and then transferred to the transliminal self, are brought to a focus in the material bodily organs, and imaginary sickness, even more prolific of discomfort and pain than actual organic disease, is the result. The charlatan has attained his object: he has produced, through auto-suggestion, a state of mind in harmony with his false representations, and fattens thenceforth on the distresses induced thereby in his victims. The bold, offensive, and terrifying advertisements of the day represent

[1] Many religious papers are not above the practice of selling their columns to the proprietors of nostrums, thus indorsing preparations containing alcohol, narcotics, and habit-breeding drugs.

a systemized attempt on the part of a legion of empirics to create disease for the benefit of their pockets. Through the complementary action of the two selfs the mind tends to become like whatever it dwells upon.

So, familiarity with the circulars, advertisements, handbills, and disgusting portraitures of these unprincipled nostrum-venders, leads to a permanent state of nervous and mental depression. Constant thought of any condition produces a cortex habit, and through the operation of the complex self induces the condition; and this is the foulest imaginable prostitution of the noblest profession known to man.

The patent-medicine business is based on a lie. There is no such thing as a specific for any disease. Every scientific physician knows that routinism is the bane of therapeutics. To prescribe a uniform dose of any preparation for mankind at large is to ignore the fact that all animals present in their physiological functions *variation on the same type;* and while the same drug would produce the same general class of action in any two human beings if adjusted to individual peculiarities, in many cases an excessive, in others a deficient or negative result, would follow. Besides this, the medicine itself may be improper, for the laity are generally unable correctly to diagnose their conditions, and the taking of an unsuitable drug may effect no inconsiderable amount of constitutional injury. All medical cases must be dealt with individually, according to their special requirements. The physician of the day treats patients, not diseases. The man, therefore, who claims to have *a specific* that will invariably cure consumption, cancer, Bright's disease, etc., is an unscrupulous falsifier. Yet the falsehood is greedily assimilated by the public, for of all pills the easiest to swallow is a good round lie when liberally sugar-coated with a smattering of scientific truth. The greater

the improbability, the more readily do the gulls seize and swallow it—faith cures, mind cures, gold and other drink-habit cures, Christian Science cures, consumption cures, cancer pastes and plasters, and a thousand embrocations, elixirs, salves, syrups, and potions masquerading under Indian or other mysterious names. Each numbers its disappointed victims by the thousand, and experience seems to be a very poor teacher, so far as these fad-chasing sufferers are concerned.

The philosophy of such credulity is as follows: The subjects want to be cured, and by exaggerated suggestions they deceive their own transliminal selfs into monstrous beliefs regarding the possibilities of cure, and rise time after time to the most clumsily offered lures. Similarly, through auto-suggestion, some patients become persuaded that they are not suffering from organic disease, pass on through the several stages of its progress without invoking the aid of a physician, and find themselves face to face with death before they are undeceived. Such is the inevitable outcome of mental and Christian Science treatment, so far as organic diseases are concerned. Writes Dr. F. J. Runyon: "It is really wonderful to note, even in this advanced age, the ease with which so many people succumb to fallacy, and, finding a sprig of truth, at once mistake it for the whole tree—trunk, roots, and branches—and attempt thus to make the part greater than the whole."

Every physician and nurse is aware that drugs and procedures have a psychical value based on the expectation of a special action, a belief in their efficacy, and that what is in the physician's mind may be conveyed to the patient subtly and powerfully. The doctor really accomplishes more than his medicines. A cheerful assurance accentuates their action, a pessimistic manner nullifies their effects. The cure is largely effected by the subjective mind

of the patient, to which the bearing of nurse and physicians, the drugs employed, and the general surroundings constitute powerful suggestions.

The properly trained nurse to-day considers the psychic factor in medicine, and utilizes the mind as well as the body for the cure of the patient by instilling, through repeated assertion, hope, confidence, effort, and expectation of recovery.

An up-to-date physician also, realizing the force of mind as a therapeutic factor, exploits the spiritual as well as the material treatment of disease. Petronius Arbiter long ago wrote in the *Satyricon*, "A physician is only a satisfaction to the mind"—that is, he is only a suggester. But in this day he can suggest the output of psycho-physical control adequate to the arrest of exaggerated destructive metamorphosis and the carriage of the patient through the crisis of disease. Oliver Wendell Holmes reduced this theory to a money basis when he said a smile might be worth $5,000 a year to a physician. Certainly a depressing manner must make serious inroads into a doctor's income.[1]

Faith cures are due to nothing but ordinary suggestion, as are many of the drink-habit cures. A patient presents himself at an institution to be treated for chronic alchohol-

[1] The ideal physician irradiates the sick chamber with the light of his cheerful presence. He may not be hilarious—he is not indifferent—but he has an irrepressible good-nature which lifts the patient out of the slough of despond and places his feet on the firm land of health. In desperate cases, even a little harmless levity may be beneficial. A well-timed jest may break up a congestion. A pun may add pungency to the sharpest stimulant.—Dr. Henry D. Didama.

Many a poor fellow, laid up with a broken leg, looks for the moment in the weary twenty-four hours when the physician gives him a kindly word, although only in passing. Let your natural feelings prompt you in your dealings with your patients and you will be spiritual helps as well as physicians and surgeons. As men cannot live on bread alone, patients cannot get cured on drugs and splints alone.—Lord Kelvin.

ism. The attending physician assumes an air of mystery, impresses on the applicant the thought that the effective drug is unknown to the profession at large, and proceeds to give a hypodermic of tinted water. After this treatment has been repeated every day for a number of weeks the patient is informed that he is now to receive the final subcutaneous injection, and that thereafter he will vomit if he attempts to swallow alcohol. A hypodermic of apomorphia is then given, the patient perceiving no difference in the appearance of the liquid; a wine-glass of whiskey is produced forthwith, and he is requested to test the efficacy of the cure. As soon as the whiskey is swallowed, nausea and vomiting take place, for apomorphia is a powerful emetic. The prediction of the doctor has come true; whiskey can no longer be retained in the stomach, a cure has certainly been effected. The ruse succeeds in about thirty per cent. of drink-habit cases, and the doctors claim that the end justifies the means. The agent of cure, however, is palpably auto-suggestion, which, taking advantage of the psychic quality that tends to betterment, has developed latent powers of self-control in the external man.

In like manner the family physician, by drugging the decanter and referring the consequent upset to serious disturbance of liver, kidneys, or stomach, frightens the patient, through auto-suggestion, into abandonment of the habit. The writer has seen fifty dispensary patients treated in an hour with measurable success, the prescription given to each, without regard to malady or condition, reading: "RS—" a mysterious panacea to the ignorant sufferers, but interpreted by the pharmacist as "rhubarb and soda." Mental attitude largely conditions our comfort and happiness. "We suffer but little from suffering itself," wrote Maeterlinck, "but from the manner in which we accept it." A New York optician received last summer an order from a

fashionable restaurant for a dozen thermometers, the scale to be so lettered that each instrument should register a temperature ten degrees lower than that actually prevailing. Patrons, on noticing the height of the mercury, were expected to suggest to themselves a degree of coolness compatible with the registration. The mental atmosphere thus created was assumed to be a potent corrective of humidity and heat.

Lecturers on medical subjects induce in a certain fraction of their auditors the symptoms of the diseases they describe; and it is the experience of diagnosticians that inquiry into symptoms frequently induces the appearance of such as are not present, the patient expressing the absent signs of his malady as soon as he learns that they are in order. On the same principle, specialists are likely to fall victims to the diseases that have been their particular study—Dr. Bright died of desquamative nephritis, Dr. Trousseau of cancer of the stomach, etc.

A most remarkable illustration of the power of suggestion over the ordinary course of nature is the case of Miss L., a patient who had never performed the menstrual function. When a child of twelve, she overheard one night an older sister and a friend deploring the fact of woman's subjection to a state of monthly discomfort, which was portrayed in language so shocking that the child crept out of her cot, and, kneeling in the darkness, prayed in her terror that she might never be subjected to the distressing procedure. The self-suggestion implied in this episode permanently checked ovarian development, and up to the age of fifty-four the menses had not appeared.

The predictions of clairvoyants, acting as suggestions to those who consult such seers, often come true because the subjects do as they are told they will do, failing or succeeding in accordance with the forecast. So the sensationists

of the newspapers suggest the crimes they so vividly depict, and are directly responsible for a thousand repetitions. And the bargain-counter is a prolific suggestion of shop-lifting, the step from getting something for nothing to taking something for nothing being an easy one. The time will surely come when the man who tempts to the commission of crime will be regarded from the standpoint of the law as well as from that of morals a sharer in the guilt of the tempted.

Morgan Robertson, the novelist, has written a paper on the self-hypnosis of authors, the material for which was gleaned from his own experience and observation. In this paper, he defines hypnosis as "but the visible, spectacular phase of a vast mind state extending from simple preoccupation through the stages of absent-mindedness, reverie, stupidity, drowsiness, somnambulism, sleep, stupor or lethargy, to coma and death; and holds that we are all—all who think, and work, and worry—according to our habits of life, in one of these stages, and in each stage amenable to suggestion in a degree proportional to the depth of our slumber. There is a mind state," the author continues, "between sleeping and waking (see page 22), when the far-seeing powers of the subjective self may be projected through the working-machine of the objective mind, the brain; and the thoughts evolved and the work performed will be of superior quality to any that the waking consciousness itself can produce at its best."

Resources beyond the reach of the conscious man may be brought into play. The records of literature and art abound in successes achieved through this kind of auto-suggestion. Men of brain have risen from poverty and illiteracy to the heights of attainment in their several professions. One of the greatest of American inventors began life in a Danubean village as a driver of sheep, and rose to

fame and fortune through transfer of subpersonal power evoked by environment and aspiration.

Coleridge awakened from sleep with the musical verses of "Kublai Khan" upon his lips:

> "A damsel with a dulcimer
> In a vision once I saw;
> It was an Abyssinian maid,
> And on a dulcimer she played," etc.

Campbell woke suddenly at night with the famous line in "Lochiel's Warning" vividly impressed upon his brain:

> "And coming events cast their shadows before."

By auto-suggestion before sleep, Robert Louis Stevenson obtained material, through immediate dream representation, for his most impressive romances; Kipling beheld the realistic pictures of his narratives; and Wagner heard sounding in the visions of his reverie messages addressed to his spiritual hearing that became his musical motives.

Inspiration comes from the inner self, the spiritual personality, in response to spoken commands uttered in the approaches of sleep, and the propulsion of supernormal faculty grows easier with practice. Yet it may be inhibited by counter-suggestion. A case in point is that of my friend and patient, B., who began life as a sailor before the mast, but once when ashore became associated with a young woman writer from whom he received a suggestion to write fiction. Although ignorant of rhetorical canon and a stranger to the meaning of the word style, he at once took up the pen, drew upon his seafaring experiences for material, and produced novels of sufficient merit to secure their acceptance by the foremost publishing houses—all through his discovery, by self-hypnosis, how to exploit

transliminal resource. But in the midst of his fertile career, while suffering from mental fatigue, some one said to him, in a derisive tone, that it was not brain-fag but sheer indolence that had stopped his pen. Although recognizing the statement as false, he could not suppress the action of the implied suggestion, and was unable to go on with his work until compelled by the pinch of want. He could write long articles and long explanatory letters, could attend to matters of business with his accustomed energy, and felt no inhibition of mental power when directed toward any of the problems of life not connected with fiction writing. In his own words: "I was rested from the brain-fatigue from which I had suffered; my inventiveness was not at fault, for I could turn readily to mechanical contrivances; and, in short, I was in good mental and physical health. But plots would not come, and the reason was that some one had said to me, possibly in answer to my complaint of brain-exhaustion, that all that ailed me was that I was lazy—too lazy to get to work at a story until compelled to. As a statement, it was a lie; as a suggestion, it became a vital truth; for since then I obeyed it, until the curse was annulled by counter-suggestion given by you during hypnotic sleep."

This illustrates the statement of Lessing: "The superstition in which we were brought up never loses its power over us, even after we understand it."

Endless lines of self-improvement open to the self-suggestionist who would ennoble and beautify his life. There are habits to disroot—expensive, unnecessary, soul-destroying habits. There are evil passions to beat down. There are tongues to make clean and to tie. There are thoughts to make chaste, and lives to make white. There is the clinch of crime to break, the voice of remorse to still. After the uplift that such self-treatment implies the self-in-

spired man may go forth to his tasks without room in consciousness for an impulse that smirches or a thought-form that beckons to compromising action.

Have any lost their reckoning, and are drifting aimlessly on life's unquiet sea? Has the chill of disappointment blighted your interest in wholesome activities, or the darkness of despair wrapped you in moral melancholia? Do you lack the resignation that knows how to give up but never to give in? You have your remedy. The opportunity is at hand; the obligation to embrace that opportunity is inseparable from it. You dare not admit disqualification, self-created or objectively imposed, in the face of opportunity to be better, to be wiser, to be happier, to be more godlike. Through auto-suggestion, a simple means for simple men, each one of us may realize his own oversoul, and its relationship to Deity and destiny. And the human being who apprehends that he is continuous with God, and as cast in the image divine, is measurably endowed with the attributes and powers of God—and that these powers are given him to run successfully an appointed career—that human being is incapable of all unmanly action —of fear, or doubt, or worry, or distrust of his own adequacy, or of anger at the dispensations of Providence. He apprehends his supreme duty to be the intensification of his spiritual life. He labors earnestly to transform his limitless capacities into practical achievement. He appreciates the art of living as the art of filling every hour of life with beautiful thoughts and beautiful deeds. He realizes that through the strength of selfs *actively* beautiful, governments perdure, exalted ideals take form and blossom, and man is lifted from levels carnal to the summits of the ethico-spiritual and the godlike. For beauty is not merely sentimental—a lovely, lifeless thing. Indifference to it inclines to apathy, despondence, cynicism, moral relaxation,

and even crime. Appreciation of it develops in human nature good-will, kindliness, sympathy—the temper that makes noble characters, the colors that impart warmth to dreary and joyless existence.

Auto-suggestion is a reformative, a strengthening, an exalting instrumentality of rare power; and every man is called upon to make of himself, through its mysterious efficacy, an intelligent, unselfish, dauntless contributor to a realization, in the century before us, of that civic harmony and that social peace which are a true foretaste of heaven. Through this agency may be effected the triumph of Four-Gospel Christianity. A veritable socio-political Utopia may be made to materialize, dominated by the principles of brotherly love. Under such an economy there would be no need of laws, of courts of justice, or of police protection; of jails, almshouses, and reformatories; no necessity for standing armies and fleets of war-ships. Taxes would be reduced to one-tenth of what they are. Poverty, drunkenness, and prostitution would be swept away; industry, prosperity, and a white life for all would take their place. Most of the diseases that affect humanity would disappear. Death in youth or in the prime of life would be exceptional; death from contagious maladies unknown; death by violence, which is largely if not entirely preventable, would be so rare as to excite the severest reprehension. There would prevail a tacit recognition of the fundamental principle of free agency as interpreted by Jesus Christ—that every man has a right to do right without restraint, and no man has a right to do wrong either to himself or to his fellows.

And be it remembered in conclusion that Christianity (when thus Christianized) has in it, as Dr. Goddard contends, all there is in mental therapeutics, and has that all in its best form. Inspiration by Christian ideals is the most exalted kind of self-suggestion.

AUTO-SUGGESTION, THE *MODUS CURANDI* OF CHRISTIAN AND MENTAL SCIENCE, METAPHYSICAL HEALING, FAITH AND PRAYER CURES, OSTEOPATHY, AND OTHER DELUSIONS

What damnèd error but some sober brow
Will bless it and approve it with a text?
—Shakespeare.

Good things out of place come perilously near being bad things."—Bishop William T. Sabine.

The growth of fantastic systems of 'mind-cure' is a real danger to scientific medicine, as well as to the public, and the study of psychotherapeutics will do more than anything else to help us to understand and combat these forms of quackery. They flourish because so many medical men in the past have ignored the psychical factor in disease, and the public, therefore, have been constrained to seek advice outside the profession.—Dr. C. Lloyd Tuckey.

The medical profession has established a code of ethics which condemns charlatanism in all its forms, and yet ignorant pretenders roam the land offering to perform miracles, or are located in our towns and cities preying on the weakness of the sick and afflicted, while men and women are allowed to die without medical attendance, deluded with the hope that faith will save them in their last extremity. —Grover Cleveland.

SHORTLY after Martin Luther promulgated the doctrines of the Reformation, two hundred different forms of Protestantism sprung into being, most of them revivals or modifications of exploded heterodoxies that had vexed the Church since the first century. So in this age of psychic discovery, as Science for multiform purposes is exploiting the resources of the subconscious mind, the purlieus of her laboratories are

infested with counterfeiters who thinly plate the base metal of their rotten-hearted theories with the gold of her true philosophy. Conspicuous among the shams is the jaunty theosophy known as Christian Science, stigmatized by Dr. Gordon as "a sort of witches' caldron in which every conceivable heathen and Christian heresy is found seething and simmering to produce the subtle essence called mental medicine"—Christian Science, anti-Christian in its pantheism and in its refutal of the articles of our faith; antiscientific in its bungling, barbarous, and dishonest handling of disease. In common with faith and prayer cures, metaphysical healing, spiritism, and osteopathy, it exploits auto-suggestion, which is ignorantly administered to effect its seemingly wonderful cures. This coterie of impostures, each claiming to be exclusively genuine and denouncing its several competitors as imitations or frauds, constitutes a sort of intellectual harlequinade which figures as the voodooism of the ignorant and half-educated classes in America.

Eddyites are asserting that the world is close to the reception and adoption of a truth so strange that at present we have not the words to formulate it properly. This is that nothing exists except as an action of thought. That its essence, its reality, its actuality, is only as an expression of thought. That the reality of all objects, as of drugs, is absolutely non-material. That there is no such thing as poison; that arsenic kills because it is believed to be poisonous. So a person prostrated with diphtheria is not sick, but only thinks he is. On this principle the hopelessly deaf are treated by screaming in their ears, "You can hear!" and the sot is emphatically assured that he has never tasted liquor in his life.[1] Tumors, ulcers, inflamma-

[1] Note the following Christian Science prayer, the latest treatment for indigestion: "Lord, help us to believe that ALL Evil is Utterly

tion, pain, deformed spines, and other ailments, declares Mrs. Eddy, "are all dream shadows." And all are to be treated with the same psychic prescription—viz.: "Efface the images of disease from the mind by keeping distinctly in thought that man is spirit, not material." Such premeditated keeping in objective thought soon impresses (in accordance with simple scientific laws) the automatic self with a belief in the balderdash—but fails to cure either tumor or deformity. In like manner, Mrs. Eddy's book has been found a most efficient stimulator of auto-suggestion by inferior minds, who imagine that its learned nonsense, which they cannot understand, must for that very reason be replete with meaning—and whose superstitious intellects attach the same virtue to its psycho-therapeutic formulæ as the Southern negroes believe to reside in the conjurations of their voodoos. The patient's credulous objective intellect is first impregnated with faith in the Christian Science system of furnishing relief; it then suggests the desired relief to the secondary consciousness, which, through its regulation of the ordinary physical procedures, controls purely functional disturbances. There is thus no difference between the philosophy of the cure effected by the suggestionist and that of the Christian Scientist. It is nothing but a receiving telepathically, to quote Professor James, and upon a mental stratum quite below the level of immediate consciousness (the plane of the *normally subconscious mind*), a healthier and more energetic attitude, from another person whose thought is focussed on the subject with the intention of impressing the attitude. In other

Unreal; that it is silly to be sick, absurd to be ailing, wicked to be wailing, atheism and denial of God to say, 'I am sick.' Help us stoutly to affirm, with our hand in Your hand, with our eyes fixed on Thee, that we have no Dyspepsia, that we never had Dyspepsia, that we will never have Dyspepsia, that there is no such thing, that there never was any such thing, and that there never will be any such thing. Amen.

words, it is nothing but simple suggestion, the value of which in the treatment of nervous diseases Mrs. Eddy learned years ago from a New Hampshire physician. And certainly there is nothing in her philosophy that has not been "far more luminously presented by the great idealists from Berkeley to Fichte and Hegel." Her followers are amassing wealth by cleverly exploiting the curative possibilities of self-delusion.

In the case of Christian Science, however, the force of ordinary suggestion is supplemented by the claim of a new revelation vouchsafed to the arch-hypocrite who writes herself the author of *Science and Health*, whereby she is invested with the secret of Christ's miracles and clothed with the power to perform them. "God has been fitting me," she insists, "during many years for the reception of a final revelation of the absolute principle of scientific mind-healing."

In the pretension made here and otherwhere to authority over organic disease, Mrs. Eddy presumptuously arrogates a power over nature lodged in the God of nature alone—that power which opened the eyes of the congenitally blind, cleansed the leper's neoplasms, and bade the sepulchre give up its dead. Upon this blasphemous claim she has founded a religion—"a serpent with an angel's face."

There is an overwhelming suggestion in all this to those who believe it, and the dupes who give loose rein to the transliminal side of their natures are within certain limits relieved of functional disorders and uplifted morally and spiritually by Christian Science methods.[1]

Both Christian Science healer and psycho-therapist seek

[1] The error of Christian Science here obviously consists in regarding auto-suggestion, not as *the means* whereby grace is conveyed, but as the saving grace itself. — The author's *Enemies and Evidences of Christianity*, p. 223.

to alleviate or remove pain by impressing the mind of the sufferer—the one, with the idea that it *actually does not exist;* the other, that transliminal potency will so regulate the outflow of nerve energy to the affected organ or tissue as to induce a nervous diversion, naturally accompanied with deadened perception of the pain or entire insensibility to it. The one procedure is moral; the other, the reverse, because based on falsehood.

The claim of Mrs. Eddy to credit for "the healing of incurable diseases" is preposterous, and argues *dementia senilis* or a deliberate intention to conycatch.

An organic disease is one in which there is a structural change in the part affected, an anatomical alteration. Mrs. Eddy declares that she has cured such diseases as readily as purely functional illnesses, and with no means but mind. This audacious claim is equivalent to a demand on the public for faith in her power to work miracles, to replace a honeycombed kidney, or fill a cavity in the lungs with healthy pulmonary tissue—achievements somewhat beyond the power of metaphysical clowns and marvel-mongers who, in the transaction of this business of healing, act as spiritual brokers, always for a liberal factorage, to negotiate on the floor of the Celestial Exchange for what they are pleased to call "the action of the divine mind over the human mind and body." Through the fascination radiating from such a claim, the fetish doctors of this cult find gudgeons galore to bait, and they are pushing their metaphysical treatment to the verge of brutality. Their miracles are unmistakably hypnotic, and thus differ from those of the Christ they affect to parallel.

No case of organic trouble has ever been cured by Christian Science, or ever will be. On the contrary, scores of perfectly curable cases have been sent by its fanatics to the undertaker. The methods in vogue among its healers of

treating the critically or hopelessly sick by appeal to the transliminal self are un-Christian and inhuman—so much so that repressive legislation is widely demanded for the protection of society from a legion of charlatans whom existing laws do not sufficiently reach, and who are thus left at liberty to assume responsibility for the most dangerous forms of disease. In some States it is regarded as a misdemeanor to give Christian Science treatment, and refusal to call in proper medical or surgical aid in critical cases is nothing short of homicide.

The office of the medical profession is to avert the physical consequences of carelessness, ignorance, or sin through the means God has placed at its disposal. We have no right to withhold the curative medicine, whatever it may be, that poisons the protoplasm of the offending bacillus, antagonizes pathological conditions, arrests exaggerated tissue waste, or upbuilds impoverished cells. Those who do so, trusting to prayer alone, faith, metaphysics, or autohypnotism—those who fail to observe every precaution and to do their human utmost to save the sick in accordance with the latest developments of medical and sanitary science—are murderers under the Christian interpretation of the law: "Thou shalt not kill." The argument that "God does not provide drugs for human use" is childish. Drugs are the means provided by the Almighty for preventing, curing, or alleviating disease; and they are just as much a means in God's providence as is food for sustaining the powers of body and mind; as is water for dissolving and floating off waste products; as is sleep for restoring broken nerve currents and cancelling the oxygen deficit in the brain.[1]

[1] Drugs are tools by which the physician accomplishes a given end; and, like all other experts' tools, should be handled by experts. It is the duty of physicians who are frequent witnesses of the great wrongs

It is to be remembered by the reader that auto and post-hypnotic suggestion are utilized by the reputable practitioner always with reference to what is possible and practicable, as well as to what is desirable. It is criminal to employ either as an agent for deceiving the credulous, for riveting their faith to impossibilities in the line of cure through persuasion of the subconscious self that miracles are not out of date. This rôle every Christian Science healer stands prepared to play with the most unprincipled effrontery; whereas no conscientious physician pledges the impossible to any patient in the hope of temporarily elevating his physical or mental condition, with a view to obscuring an inevitable termination. To do so would be immoral.

What is popularly known as "absent or mediate treatment" does not imply an output of psychic force, and is nothing but suggestion. A healer advertises; a would-be patient responds, and pays the required fee. She is notified that at certain hours the healer will treat her. She is foolish enough to believe it, and her faith, or auto-suggestion, in case she is suffering from a functional trouble, brings her relief on purely philosophical principles. She really does have treatment, and may better by it permanently; but she does the work herself, and, save as he appeals to her credulity, the healer has nothing whatever to do with the cure.

The charlatans who practice this deception are as ignorant as the rest of mankind regarding the laws of telepathy; their "amazing successes with patients whom they have never seen" are due entirely to self-suggestion on the part of such patients. To apply their own philosophy: As

committed by charlatans and of the injury to health and even destruction of life caused by the use of their treatment, to enlighten the public on these subjects and to make known the injuries sustained by the unwary from the services and pretensions of artful impostors.—*Principles of Medical Ethics of the American Medical Association.*

"belief in pain is pain," so belief in absent treatment *is* absent treatment.

Turning to osteopathy, we find it tracing all diseases to some deformity or displacement of one or more bones of the body (generally one of the vertebræ), and treating cancer, typhoid, diphtheria, consumption, appendicitis, Bright's disease, etc., by correcting through massage the position of the offending bone. Once a credulous patient accepts this falsehood, and the suggestion implied in manipulation becomes effective in imaginary complaints. This is mechanotherapy out-at-elbows, an excellent therapy for the "idea-sick."

Doctors of osteopathy are half-trained masseurs, who cozen themselves and their patients with husks. The benefit that sometimes follows their treatment is offset by their egregious blunders. In many conditions osteopathic methods are not only dangerous but inhuman; hence the necessity of laws compelling the osteopath to pass examinations in the same subjects as the regular physician before he is permitted to practice on the superstitious and ignorant.[1]

The marked suggestibility of the gullible fully explains any regenerative influences that may come from treatment peculiar to the following cults enumerated by Dr. Huber: the Fire-Baptized Holiness Association; the Peculiar People; the Holiness Society of West Virginia; the cure in Maryland, by "saying words"; the Pennsylvania Hexen Charms; the

[1] The editor of the *New Lancet* inquires: "What is the kernel of therapeutic truth in osteopathy? Simply that the more or less judicious movements of diseased parts cure such parts. This fact is demonstrated by the position of the Ling system in Swedish medicine, by the cures wrought among us by the imported masseurs and their imitative rubbers, and by the great popularity of osteopathy among the laity. What is the harm of it? The harm of it is its indiscriminate application as a 'cure-all' by its enthusiastic but poorly educated leaders."

Metaphysical Healers; the Mind Curists; the Viticulturists; the Magnetic Healers; the Phrenopathists; the Sun-curists; the medical clairvoyants; the Esoteric Vibrationists; the Occultists; the Venopathists; the Psychic Scientists; those who furnish astrological health guides; those who claim the power to concentrate the magnetism of the air and to excite the vital fluids "by arousing the proper mental vibrations," or by some equally lucid and demonstrable procedure; those who advertise magnetic cups and positive and negative powders; "Colleges of Fine Forces" and "Psychic Research Companies," which offer diplomas and degrees for a three weeks' course of study or the reading of a book —all manifest fakes worthy of consignment to a dolly-shop.

The contention that these flashmen and fly-up-the-creeks of pseudo-science are not practicing medicine because they do not administer drugs is invalid in the face of the following definition recently formulated by Judge Joseph I. Green, of New York:

"The practice of medicine is the exercise or performance *of* any act, by or through the use of any thing or matter, or by things done, given, or applied, whether with or without the use of drugs or medicine, and whether with or without fee therefor, by a person holding himself or herself out as able to cure disease with a view to relieve, heal, or cure, and having for its object the prevention, healing, remedying, cure, or alleviation of disease."

In the language of the Medical Unification Bill of the Assembly Committee on Public Health, signed by Governor Hughes, of New York, April 13, 1907, and now a law:

"A person practises medicine within the meaning of this act who holds himself out as being able to diagnose, treat, operate,

or prescribe for any human disease, pain, injury, deformity, or physical condition, and who shall either offer or undertake, by any means or method to diagnose, treat, operate, or prescribe for any human disease, pain, injury, deformity, or physical condition."

DANGERS AND LIMITATIONS

The so-called dangers from hypnotism are imaginary. Although I have hypnotized hundreds of times I have never seen any ill effects from its use. Bernheim, Liébault, Ford, Wetterstrand, and a host of others who have practiced suggestive methods in thousands of instances have had similar experiences.—Julius Grinker, M.D.

While fully admitting the impossibility of imposing criminal or dishonorable actions upon an unwilling subject, I am inclined to think that there is a more subtle risk which must not be quite left out of sight. This arises from the way in which hypnotism has been made the object of popular discussion. Few patients, probably, come before a medical hypnotist without strong preconceived and wholly erroneous ideas as to the nature of the process. A large number hold the belief that the operator gains something in the nature of a mystical influence. And this belief is in itself the possible source, not of real danger, but of a state of mind which is at least very undesirable in a nervous subject. The average medical man, no less than the average patient, needs to have the whole subject stripped of the supernatural and abnormal, and put before him in the light of dispassionate science.—Dr. Walter Leaf.

THERE exists in the public mind a general apprehension that undue use of suggestional power is fraught with danger to those subjected to it. In the popular attitude toward hypnotic methods two extreme opinions find place—one, that of a blind faith in its efficacy as a cure for all mental and physical ailments; the other, that of a benighted prejudice, which denounces suggestion as cozenage. To the impartial investigator neither position is tenable. To the candid inquirer hypnotic treatment, in the hands of those who thoroughly understand its philosophy and are possessed of sufficient principle to use it conscientiously, is unqualifiedly safe.

But whereas there is no danger in suggestion itself intelligently administered, or in the scientific induction of the state of suggestibility, undoubted harm may result from the methods of ignorant charlatans who, by appeal to low strata of the transliminal life, reduce subjects to a mesmeric condition and play upon their credulity for the amusement of thoughtless spectators. Frequent submission to such foolish procedures may ultimate in imbecility. The hypnotic habit is easily contracted, and is pathetically exhibited by professional subjects, in whom is engendered, through repeated experiments, the wont to moon and dream, and who yield in an instant to the dominant personality of an overbearing operator.[1] The physician-suggestionist, on the contrary, understanding the nervous system of his subject sufficiently well to induce at the outset the suggestible state, puts his suggestions so incisively as to secure the worthy purpose of his patient in a limited number of treatments, and so runs no risk of creating either a stupid or an automaton.

There is no danger, then, at the hands of an educated, intelligent, honest, high-principled psychotherapist, who commits no crime and invites no peril, as certain strait-hearted censors have alleged, by "invading the sacred precincts of another's soul," where his object is the transfiguration of character. I am aware that it is contended by superficial investigators—some of them alienists who, having no personal knowledge of the procedure, think their pennies silver—that those who seek to effect mental and moral transformations through hypnotic suggestion are thereby merely

[1] The writer recently treated a Catholic lady who had been subjected to hypnotism in a South American convent every day for more than a year, the object of the nun who operated being to render her clairvoyant and profit by her forecasts. The result of this was to induce in the subject an almost idiotic condition; she did not know whether she was in or out of the hypnotic state.

OF THE UNIVERSITY OF CALIFORNIA

substituting one pathological state for another. My answer to this contention must be the inquiry: Is it pathological to be honest, to be truthful, to be chaste, and otherwise loyal to the moral law? Is it pathological to be clothed and in the right mind?—to be sober instead of drunken?—to be self-forgetful instead of self-centred?—to be of fruitful rather than of sterile faculty?—to be as careful of one's neighbor's life, property, character, reputation, as of one's own? If these be pathological psychic states—for these are the states induced by suggestion—then this argument obtains. Otherwise it is but another kit-with-the-candlestick. The phenomena of hypnosis are not pathological to any greater degree than those of every-night sleep; the symptoms are antipodal to those of hysteria, as absolute repose obtains; there is no severance of the normal relations between sense organs and brain cortex; in seven thousand experiences the author has not seen a single instance of vasomotor disturbance, like flushing of the face, cyanosis, or edema. An operator who knows his business can easily control any tendency to such manifestations. And it cannot be too often insisted on that the possibilities of subconscious crime dance upon nothing. *There is no such thing as a subconscious criminal.* No proof exists that a crime has ever been committed through the instrumentality of suggestion, which is valueless as an agent of temptation in the honest and clean. Fortunately the power of suggestion for evil-doing is thus limited, while its influence for good is without bounds. Whereas, for instance, it is easy to restrain a kleptomaniac, it is hardly possible to make an honest man steal by urging him in hypnosis to do so. Criminal acts, if suggested, will not be post-hypnotically committed by persons of balance and principle. And all suggestions out of harmony with moral convictions, common-sense, and the wholesome life habits of the subject are likely to be futile.

In consideration of its abuse the use of hypnotic suggestion should be restricted by law—in its employment for the cure of physical and mental disease, to reputable physicians; in its employment for the removal of moral taints and tendencies to crime, to properly qualified philanthropists—for the results obtained will always be in harmony with the ideals of the suggestionist. If the ethical ideals of the operator are low, attempt at the reform of the subject must prove nugatory; if high, the moral pervert may be raised to their plane.

Especially should be suppressed the brutalizing hypnotic exhibitions of dime museums, shop-windows, and parlor entertainments, and the circulation of literature on hypnotism by fake institutes and colleges of science, advertising instruction in methods of inducing this mental state, teaching "the art of fascination," of "personal magnetism," etc. Hypnotic power is like that of the poet—born, not made. It cannot be bought and cannot be taught, nor can it be exploited to advantage by the sordid, the inconsiderate, the ill-prepared.

Therefore, in the interest of humanity, should all who are recklessly prostituting its powers to their own greed or vanity—the whole spawn of charlatans, impostors, faith-healers, seers, and other dabblers in hypnotism—be deprived of the right to juggle at pleasure with human life and human character, and be buried out of sight in the bottomless bogs of their own ignorance and knavery.

And in the interest of humanity, too, should those who possess power to do good through the channels of suggestion, and whose hearts may prompt them to enlist in this lofty service to mankind, have opportunity to develop the gift by scientific training. There is a crying need, at this juncture, for an American Institute of Applied Psychics, perfectly equipped with laboratory, infirmary, hospital

wards, dispensary, clinic for the poor, private sanatorium for the well-to-do, up to date in all its appurtenances—a thoroughly appointed institution, where the noblest philanthropic work in all the world may be conducted with dignity and on a scale commensurate with its importance—where what is now known of superscience and practically proved may be daily applied for the relief of suffering that medicine, surgery, moral suasion, religious exhortation, fail utterly to reach.

When the character of the work to be done is realized by the public it will be admitted that no worthier object exists for the consideration of the philanthropist.

PRACTICAL APPLICATIONS OF PSYCHO-THERAPEUTICS—PHYSICAL DISEASE

It is one of the greatest tragedies of life that every truth has to struggle to acceptance against honest but mind-blind students.—Dr. Osler.

If Psychology is ever to become the queen of humanistic studies, she must avoid all surds and extravasations, and deal effectively with the great problems of human life, health, reproduction, disease, and vital experience.—President G. Stanley Hall.

Within a few years orthodox medicine has put its head out of its shell, looked around, "taken in the situation," and recognized the influence that mental suggestion and various psychic influences may play in the rôle of therapeutics. It has learned that certain conditions from without affect certain conditions within, according to psychic law, and so constitute psychotherapy as a department of therapeutics.—Dr. L. D. Mason, Brooklyn.

Suggestion is a mighty aid to the physician. A realization of the part it plays in therapeutics is one of the recent achievements of the most progressive medical minds. No scheme of treatment is complete that ignores the mental element of the disorder in question.—Archibald Church.

IT has been shown that the human personality can be inspired to accomplish in the earth-life anything that is physically possible, and much that is possible is undreamed of by the objective self. The infinite faculty inhering in the transliminal man may be made instantaneously available by suggestional appeal, for the relief of bodily suffering, as well as for the cure of mental and moral disease. Not only is the energy expended in a thousand every-day expressions of the physical life continually replenished from

the spiritual sphere, but from the same source may be summoned a supplementary contingent to provide against deficits, to retard waste and degeneration, to restore to perfect fulfilment functions that are disturbed or half performed. The value of suggestion for such purposes is everywhere conceded. Reputable physicians in this country and abroad are employing it extensively in the substantial relief or permanent cure of functional disorders of digestion, absorption, and circulation; of chronic constipation, sea-sickness, and cutaneous affections; of nervous conditions represented by hysteria, hystero-epilepsy, pseudo-meningitis, petit mal, chorea, habit spasms, occupation neuroses (like telegrapher's arm, writer's, violinist's, and ballet dancer's cramp), psychogenic cardiac arrhythmia, pseudo-angina, speech defects, intractable insomnia, and neurasthenia or nervous exhaustion; even of diseases characterized by severe pain, like sciatica and other forms of neuritis, locomotor ataxia, tuberculosis, and carcinoma. Indeed, there is no rational sufferer who may not be benefited in some degree by such treatment.

The dynamic impulse communicated by suggestion may institute control of disordered physical functions positively unattainable by the objective nature—may, for instance, soften a sclerosis, hasten the absorption of exudates and inflammatory products, compel the responsiveness of nutritive processes, and re-establish glycogenic poise in diabetes mellitus.

Diabetes implies an error in the metabolic activity of the liver cells, the result of a loss of control by the glycogenic centre, whereby sugary elements hurry through those organs unchanged, or are produced there in excessive quantity, to be excreted by the kidneys instead of being retained in the system and converted into energy. The rationale of suggestion here involves assurance of psychic control

over the manufacture and assimilation of sugar; the ordering of its retention in the body, and its transformation there into capacity for work and for happiness; the destruction of appetite for carbohydrates, together with the intense thirst characteristic of the disease; the creation of tolerance or even desire for the prescribed diet; directions for an equable increase in flesh, strength, and activity. Diabetic patients respond immediately to such appeal; and no better illustration of psycho-physical control can be adduced than the disappearance of this functional disease in obedience to the decree of the transliminal self.

Within the past five years a number of diabetics have been referred to the author for treatment, and these, so far as his knowledge goes, are the first cases of this disorder to which suggestion has been applied. The sleeping patients were urged to correct the perverted nervous function, so that, first, the carbo-hydrates consumed as food should be properly assimilated; and, secondly, that sugar should not be manufactured in excess. I always add to this a suggestion covering possible pancreatic involvement—viz.: "And if your pancreas be crippled in its production of the natural ferment, which is given off to blood and lymph, and which conditions the normal consumption of sugar in the body, or restrains the output of sugar from the liver and tissues, you will see that it forthwith pours into your blood or lymph a sufficient quantity of sugar oxidizing ferments."

Such language supposes an intimate acquaintance with the theories of diabetes, which some of my patients possess. Suggestions are added to control the craving for sweets, the quantity of urine voided, and its specific gravity. All my patients have been markedly benefited or entirely cured by this treatment. Following is a report of two representatives cases:

Case 1.—M. L., a little girl of six, was sent to me from

the West, in November, 1901, under a death sentence from a number of specialists. Her urine contained six and one-quarter per cent. of sugar; the daily quantity voided was sixty-five ounces; and the specific gravity, 1038. Three treatments by suggestion were given after the child was asleep in bed at night, with the result of entirely eliminating the sugar, of reducing the specific gravity to 1017, and the daily amount of urine to twenty-four ounces—all in the space of ten days. The suggestions had to be made comprehensible to a child intellect. I explained in simple language that food made sugar, and sugar made strength; directed that the sugar should not be allowed to escape with the urine, but must be retained in the body to be changed into pleasant feeling, good spirits, and power to run about, ride her pony, drive the donkeys in Central Park, and go to the Horse Show. Failure to convert the sugar was associated with the necessity of staying indoors, becoming sick, and having to go to bed. Prominent specialists had ordered the child to a southern climate, so I instructed the trained nurse, both objectively and in hypnosis, what to do, and placed her in charge. The patient lived for more than two years after the treatment in a state of comparatively good health. The cause of death is unknown to me.

Case 2.—N. J. G., a New Hampshire farmer, aged thirty-five, was examined in May, 1902, by Professor S., of Dartmouth Medical College, and found to have glycosuria. This patient had lost five pounds per week for six consecutive weeks, and his debility and emaciation were extreme. The local physicians were justified in the opinion that he could not live two months. I treated Mr. G. seven times, assuring him of his mental control over the manufacture and assimilation of sugar, ordering the retention and conversion of sugar in his body, destroying his appetite for sweets and starchy foods, rendering him tolerant of the

diabetic diet, and directing an equable increase in flesh. As a result he steadily gained in weight, strength, and activity. Whereas he could not, in early June, follow his horses to the end of a furrow without dropping exhausted to the ground, he hunted with a pack of hounds among the hills, in September, for days at a time without fatigue. Sugar has been absent in this case for six years, and the patient is in perfect health.

A third patient, in consequence of inability to take continuous treatment, was put upon bromide of arsenic, a modifier of nerve perturbation, with the suggestion that the remedy would prove effective without disturbing digestion. After three years this patient writes that he is "a man again, has got the upper hand of his trouble, and is full of energy and ambition." It is to be noted that these subjects were in an advanced state of the disease. One of them was passing eight quarts of urine per diem, with eight per cent. of sugar (1¼ lbs.), and was unable to walk up a flight of stairs when he came into my hands.

The prescription of an appropriate drug, with accompanying suggestions to the effect that the patient will, through its instrumentality, insist on the desired result, is the only feasible method of dealing with those who reside at a distance from the physician.

A case of exophthalmic goitre, in a lady from a distant state, was greatly improved by the continuous administration of glycerophosphates and veratrum viride after hypnotic suggestion to the effect that the rational nerve food with the aid of the heart depressant would, by toning the partially paretic nerves of the orbital, cardiac, and thyroid vessels, reduce the frequency and volume of the heart-beat, shrink the thyroid gland, and remove the bulging of the eye. Before the patient left the office, Stelwag's sign (the retraction of the lids, whereby the white sclerotic coat of

the eye is seen above the iris, greatly exaggerating the exophthalmic effect) had become modified. In the course of three months the pulse was in the seventies, and has so remained after the discontinuance of the veratrum. The distressing bruit in the affected gland has disappeared, and the gland itself has perceptibly diminished in size. The dominant subjective idea of the patient that she could not do these things was changed into the idea that she could do them—and they were done.

In epilepsy, the success of hypnotic treatment depends on the brain state. Nothing can be hoped for in cases where the mental faculties are seriously impaired as the result of organic brain conditions. But much can be done for a weak brain, which constitutes the true epileptic soil, by guarding it from irritation while improving the quality of its protoplasm. Toxins, products of auto-intoxication, are often the active irritants that excite the seizures, and gluttony may be the cause of the production of these toxins in excess. So in epilepsy dependent upon errors of diet, suggestive treatment is appropriate in so far as it controls appetite for dangerous aliments.

Seizures that depend on intestinal irritation, hysteria, keeping late hours, and other slight infractions of hygienic law—all arguing a congenital convulsive tendency—are controllable by suggestion. Patients can be made in this way to respect such a tendency, and by right living to prevent the development of minor types of the disease, unaccompanied with convulsions, into incurable forms.

Nothing here said implies any disparagement of the colony treatment for epileptics, so ably projected and perfected by Dr. Spratling, of Sonyea, N. Y.

The writer has successfully treated hysterical mania by suggestion. This affection often has its origin in an unfortunate love affair, and manifests itself in paroxysms of

maniacal excitement in which the patient becomes seemingly uncontrollable—screams, bites, scratches, pulls hair, assaults those about her, and pours out a torrent of profane and indecent abuse. Such patients are suspicious, unreasonable, self-willed, imperious, inflammable, explosive; and during the continuance of an attack may be adjudged to a degree irresponsible, for there is no crime some of them would not commit. Generally they can assume control at a moment's notice. One young woman whom I was called to treat, after spending the afternoon in beating her mother and battling with the nurse like a virago, would, when gentlemen were announced, at once recover her equanimity, prepare for dinner and preside with charming poise and self-control. There is usually an element of perversity in all such manifestations, to which discipline is as applicable as is suggestion to the psycho-neurosis.

Suggestion has further proved of avail in habit pains, tremors, and other nervous expressions; in habit spasms and in occupation neuroses, as when the lip muscles of cornet-players and whistlers lose their strength; in hysterical contractions and torticollis, with painful spasms of the neck muscles; in profuse sweating (hyperidrosis), in unnatural appetites which affect rags, pencils, tea-leaves, clay, etc.; in the nervousness of children accompanied with enuresis, twitching, throwing themselves about the bed, sleep talking, sleep walking, and distressing dreams. Habit pains are often the result of hallucination; as such they are manifestations of mental pathology, and suggestion is the only rational cure. When the patient is convinced that there is no organic reason for their existence, they disappear.

Gluttony, with pronounced *embonpoint*, also yields to psychotherapy. Opsomania, or uncontrollable craving for certain articles of food, is a common condition. Among the opsomaniacs who have applied for treatment are a

lady who took up cooking and became a glutton, to the wreck of her health; a gentleman with an irresistible craving for chocolate bonbons; and a young man who described himself as "handicapped by a constant desire to eat." His mother, prior to his birth, would scour the markets for choice grapes, peaches, and other delicacies, and he believes that he has inherited a longing for these same things which leads to periodical indulgence. For a week at a time he is able to control himself; then, like a dipsomaniac entering upon a debauch, he gives way and goes to excesses that are prejudicial to his physical well-being. In another case, where a prospective mother not only craved prohibited articles of food, but actually stole them, the child that was born was kleptomaniac as well.

The bonne bouche habit is widespread in America; in fact, the greatest enemy of the health of our young women is the manufacturer of fancy confectionery. The natural liking for candy, under the stimulus of his combinations of chemical flavors, terra alba, and glucose, develops into a craze, with the natural consequences—indigestion, mental indolence, chronic gastric catarrh, and, most to be deplored, a fetid breath, which renders the possessor positively odious.

The following suggestions are applicable in cases of obesity: "Excessive fat is an error in metabolism which you have power to correct. The revenues of your body consist in food (solid, liquid, and gaseous), and these are expended in the generation of heat and energy. Your income at present is in excess of your outlay, so compensation is destroyed. Your organism does not burn up food introduced to excess, but lets it accumulate as fat. The remedy lies in the increase of muscular work and the diminution of fat-making foods, of nutriments of high heat value. This remedy you will apply at once, in combination with outdoor life and exercise, massage, and Swedish movements. Thus

you will free your body from superfluous fat without impairing the integrity of the muscle substance. And you will gradually increase the amount of work you are doing—either by gymnastic exercises, walking, riding, rowing, billiards, golf, tennis, bowling, or fencing—and gradually lengthen the time devoted to such exercise.

"You are no longer fond of sugar or starchy foods, like potatoes, rice, hominy, beets, pies, puddings, cakes, and confectionery, nor of fats like cream. You will diminish the amount of fluids taken, especially at meals. And you will completely digest what food you do eat, approving and enjoying the prescribed diet.

"So the beauty of your figure will not be marred, the action of your heart and lungs will not be interfered with by accumulations of fat, and there will be no fatty degeneration to fear. You will see then that the fat you complain of disintegrates and is absorbed, and that a nutritive equilibrium is established."

By this it is not implied that suggestion will suddenly convert every fadge into a fairy. But it most certainly will prove an invaluable factor in the treatment of corpulent persons who are intelligently persistent in their efforts to reduce flesh.

There are many other physical conditions in the treatment of which suggestion is a most important auxiliary—none more amenable to its uplifting influences than nervous exhaustion, the subject of the following chapter.

NEURASTHENIA, OR NERVOUS EXHAUSTION

"The nerves, they are the man."—Cabanis.

"Every tissue and part of the body is an aggregation of cells, like the bricks that make up a wall. The process called metabolism is cellular activity. By thought and muscular action, tissues are consumed; by cell proliferation, they are replenished. In order that the proper equilibrium be maintained in this process and the cells be not consumed faster than they multiply, it is decreed that we must take time to eat, rest, and sleep. Prolonged endeavor, overwork, and worry, with insufficient food and rest, break the equilibrium, exhaust vitality and invite disease. Work, *per se*, never kills. Mental and physical exercise in legitimate channels promotes health, happiness, and a long life; but when by protracted endeavor under high pressure an individual overdraws his supply of energy, he must replenish it or suffer the consequence."—Dr. S. T. Rucker, Memphis.

NEURASTHENIA, or nerve weakness, the so-called "American disease," is not modern, but belongs to that category which the man of wisdom had in mind when he remarked, "There is no new thing under the sun." It has afflicted the human race from the beginning of history. Indeed, if we believe Milton, before man knew what suffering is, the arch-enemy of our kind, after that "dubious battle on the plains of Heaven" and the fall to that state where "peace can never dwell, hope never comes," tasted to the full the agony of the neurasthenic:

"Me miserable! which way shall I fly infinite despair?
Which way I fly is Hell; myself am Hell;
And in the lowest depth a lower deep
Still threat'ning to devour me opens wide,
To which the Hell I suffer seems a Heaven."

A political outcast, object of the ridicule of a dissolute court, shattered in health and in fortune, blind and helpless, and not a stranger to that ingratitude which Shakespeare described as sharper than a serpent's tooth—John Milton would seem to have put into the mouth of Satan an accurate description of his own mental suffering.

As we glance over the biographical records of the past in search of evidence confirmatory of Arndt's assertion that neurasthenia has been recognized for thousands of years, we find the Greek and Sanscrit classics replete with instances of emotional exhaustion; melancholia from disappointment in love; piqued women like Lesbian Sappho, who flung themselves from Leucadian capes; sexual neurasthenics and perverts; with a few overworked cases like the *scholastikoi*, or befuddled book-worms, that figure in the "Facetiæ" of Hierocles. The typical neurasthenic figure in Semitic history is Job, with his malassimilation, his autoinfection, and his cell-exhaustion from mental strain. And the Lord, his physician, gave him the advice we are so ready to extend to the modern neurasthenic, "Gird up thy loins like a man."

Perhaps the most marked case of neurasthenia in antiquity is that of Mæcenas, who certainly affords a conspicuous instance of nervous prostration. According to Seneca (*de Provid.*, III.: 9), he was an insomniac. Horace (*Odes*, II.: 17) pictures him as a hypochondriac, and Pliny (VII.: 51) as troubled with a continual restlessness. In fact, he exhibited all the stigmata of degeneration, including what seems to be effemination, if not androgyny, inasmuch as he dressed like a woman (Seneca, *Epistles*, 114) and was noted for his want of manliness. The accounts of his life indicate that his neurasthenia was the result of the same causes that operate to-day to produce the disease.

Although not an American affection in its origin, neuras-

thenia is peculiarly American in its distribution; the headlong rush and overwork, the excessive brain-strain required in all departments of public and private service with their jarring competitions, the emotional excitement connected with failure and success, the slavery to social obligations and pleasures so characteristic of American women, constituting a soil peculiarly favorable to the development of its symptoms and sufficiently accounting for its widespread existence in this country. American fashionable and business life is a continuous nerve-storm—a literal hurrying to the grave. Americans speed their automobiles along every conceivable life-way, exhausting their physical energies as they go, and inviting premature nervous and mental death. Add to this the hundred and one modes of overtaxing the physical organs forced upon society by this imperious civilization, in many instances without alternative, coupled with the fact that so many are born with unstable nerve cells and not a few nervously bankrupt, and it is not difficult to understand why fifty per cent. of our people are suffering in some degree from lowered nerve tone. The calm of a generation ago has given way to din and jostle and unrest; it can no longer be found at the resorts, nor on the ocean steamers; only amid the seclusion of an abandoned farm, or in the forest, may the silence cure be applied. What with the cruel noises of the streets, countenanced in modern business, and standing for so much ear strain; the irritating electric lights of the office and the home, exciting through the eyes mental and nervous affections, notably in the case of eyes with uncorrected refractive and muscular errors;[1] the insanitary apartment and flat life, utterly

[1] Injury to the eye, and through the eye to the nervous system, may be prevented and vision prolonged by observing the following precautions:

Do not use the eyes: 1. In insufficient light, as in deepening twi-

destitute of the psychic factors that make for general well-being in the old-fashioned home; the wrong methods of study that prevail at institutions of learning, especially for women; the carelessness in diet and general hygiene; the life that is all work and no play, or all play and no work, both narrow, monotonous, infertile, unhappy; the life that is given to gambling, whether as bridge or poker, betting on races, or chancing at lotteries and stocks; the trying and unhealthful modes of transportation, including automobiling, with its tendency to mental intoxication; the senseless bolstering of shattered nerves with alcohol, drugs, and patent medicines; the abuse of hypnotics, a conspicuous cause of insanity; the vitiated air we are compelled to breathe in highway, house, and public conveyance, rife with unwholesome odors, smoke, dust, and micro-organisms[1]

light, or when the sun is obscured by a rain-cloud; 2. In excessive light, as the glare of the sun or of an electric arc; 3. In unsteady light, as that of a flickering gas-jet—the effect of persistent reading in a moving carriage or railway train is in the end equally pernicious; 4. In hot light, as that of powerful kerosene burners, which over-congests the retina; 5. Do not sleep with a light in the room, as the eyelids are semi-transparent, and both retina and brain, which should have rest, are continuously irritated; 6. Avoid sudden and intense changes of light, as the pupil responds slowly; 7. Avoid light that enters the eye directly. While working, use an opaque shade between the eye and the source of light.

[1] The dust suspended in ordinary air—composed of spores, bacteria, moulds, diatoms, pulverized earth from the roads and soil, soot, dried debris and excrement—is a prolific cause of eye and throat affections, and when breathed into the lungs sets up an irritation of the air cells favorable to the reception and growth of the tubercle bacillus, the source of pulmonary consumption. It has been estimated (by Dr. Aitkin) that every cubic inch of air in the living-room of a city house carries thirty million such dust particles, in a city street three million, in the open country only two thousand, and infinitely fewer in the heart of a forest. Here the soil, temperature, and moisture conditions are incompatible with free bacterial development; there is no organic matter in the air for pathogenic germs to thrive upon, and comparatively little wind to waft them from place to place.

—what with all this, mere living in the twentieth century, amid its whirl of worry, work, and dissipation, constitutes a sufficient excuse for exhibiting symptoms of its most fashionable disease. The best of nerves have little chance to maintain their integrity.

And then there is food adulteration. It is notorious that during the last ten years food substances have been steadily deteriorating through sophistication. The demands on nervous vitality have, as shown, markedly increased; the elements of nerve nutrition in the machine-made foodstuffs and substitutes the mass of people live upon have as conspicuously diminished. Nerve work has been doubled, nerve food has been halved; and the half that is left to the consumer is liberally tinctured with poisons.

Adulteration implies the debasement of a pure article by the admixture of something inferior in quality and value, whether innocent or dangerous. A large proportion of adulterations are commercial frauds. Those usually encountered in trade have in view the reduction of food materials with cheap inert substances in order to increase their bulk and thus insure more money for a less quantity of the genuine article. Hence the great mass of adulterants are seldom in any other respect injurious than that they interfere with the processes of digestion and assimilation, or diminish the nutritive value of food stuffs. Some, however, are positively prejudicial to health, as the poisonous dyes like chrome yellow and coal-tar derivatives that give color to confectionery, sauces and catsups, butter and meat, the sulphate of copper used for the greening of pickles and canned peas, the tin dissolved off cans by the acid of contained grapes, and the salicylic acid employed as a preservative in catsups, fruit syrups, and more than seventy-five per cent. of all canned goods manufactured in the United States. Commercial temptations have increased to

such an extent that falsifications of food and drink are the rule.

The preservatives in common use are salicylic, benzoic, and boric acids, the sulphites, formalin, and borax. It is true that the occasional use of these substances in small quantities is not injurious to health; but their continuous use in small quantities is. Borax and boric acid in repeated doses liquefy the blood and act as poisons. Both cause diuresis, and so menace the health of the kidneys; both may give rise to skin eruptions and to diarrhœa, indicating serious disturbances. Benzoic acid induces gastric catarrh. Salicylic acid is an irritant poison; plants watered with a solution of it wither. In large doses it produces vomiting, delirium, acute nephritis. It is eliminated by the kidneys, and physicians are to-day inclined to believe that the enormous consumption of this preservative with beer, cider, canned foods, etc., is to be considered in connection with the increasing prevalence of Bright's disease in the United States. All these preservatives are hostile to the lower forms of plant life. They prevent the growth of micro-organisms, and thus interfere with decomposition in the food that contains them. In like manner they check the development of digestive ferments, and thus tend to diminish the digestibility of the food in which they occur. We may be sure that whatever destroys the protoplasm of bacteria must produce some deleterious effect on human protoplasm, and this is the reason why all these antiseptics interfere with natural digestion. Consumers would do well to remember this physiological truism: Whatever drug, antiseptic, or disinfectant impedes fermentation, also cripples digestion, which is itself in a great degree a process of fermentation. The habitual use of foods containing antiseptics will inevitably result in stomachic and intestinal derangements. We cannot with impunity

continuously ingest with our food, substances different from the vegetable and animal products which since the creation of human beings have constituted the nutriment of mankind.

Further, the use of these preservatives is not only an adulteration, but it covers up the results of unskilled and uncleanly manufacture and market preparation. Good milk, sweet butter, sound beer, pure wine, can be taken care of and sold without the addition of antiseptics—have been for centuries—until (to quote Professor Cornwall, of Princeton University) "sham science came in and taught the careless and dirty producer how to evade the natural punishment of filth and mismanagement"—in other words, how to make unwholesome articles salable.

The use of boric acid, seven grains to the pint, to prevent the changes milk undergoes in hot weather, is an every-day cause of gastric disorders. Formalin, the most recent preservative, irritates the kidneys. Antiseptics in milk are intended to arrest the souring—nature's danger signal. Stop souring, which the addition of water hastens, and you cut away the red flag of peril, at the same time that you reduce the nutritive value of this most important food. Of course, in case of milk, the great adulterant is water. The addition of water, containing, as it usually does, very large numbers of bacteria, must and does influence the keeping properties of milk. Bacteria are found to swarm in healthy milk immediately after it is drawn from the udder of the cow; and milk is considered pure when fifteen drops of it contain no more than one hundred thousand specimens of these microscopic plants. Just before souring, fifteen drops of milk contain five hundred millions of bacteria, representing forty or fifty different varieties. To such milk infection cholera infantum and the summer diarrhœa of children are believed by some authorities to be largely, if not wholly, due; and here we have an explanation

of the fact that thirty per cent. of all deaths occur during the first year of existence, and sixty per cent. of children fed on cows' milk die before their fifth year.

It is impossible to note here the almost endless variety of food adulterations detected by reputable chemists in the past few years. That true food, coffee, is subject to sophistications whose name is legion—chicory, caramel, and roasted grains of all kinds, dandelion, turnip-seeds, peas, pea-hulls, beans, venetian red, brick-dust, straw, sticks, clay, and bake-house sweepings.

Tea is adulterated with spent tea-leaves, and with rose, willow, elm, and poplar leaves, with prussian blue, gypsum, and sand; chocolate (or cocoa paste flavored with vanilla), with starch; and the cocoa butter, with other fats which melt at a higher temperature than 33° F.; cream of tartar, with alum, sulphate of lime, and corn-starch; all spices with wheat, nut-shells, corn, rice, and sawdust. Cloves have been examined that were seventy per cent. dirt and nut-shells, and cayenne pepper that was ninety per cent. cocoanut-shells and corn. Butter is oleomargarine (not injurious to health, but simply a fraud if sold as butter). Cheese is a mass of foreign fats. Lard has become beef-tallow and cotton-seed oil. Glucose masquerades as honey and maple syrup. Jelly is a dubious compound of glucose, coloring stuffs, and mineral acids. The soda-water fountain dispenses, literally by the hundred, attractively tinted drinks innocent of natural fruit juices, but colored and flavored with factory-made substances ruinous to digestion, and made to foam with infusions of soap. So-called distilled waters, which ought to be absolutely pure, are found on analysis to contain from one to one hundred and twenty parts of solid matters per hundred thousand.[1]

[1] There is a popular belief that freezing purifies water—but this is erroneous. Ice is one of the principal vehicles for conveying the poison

Such is the shotten food marketed by unscrupulous manufacturers to support the starved, fagged brains of overworked men and women. It is prodigally productive of neurasthenic and neurasthenoid states, which have notably increased since this wholesale subtraction of proximate principles from food began to prevail.

Moreover, the practice of adulteration extends to articles of wear. In this climate, it is necessary for man to protect his body from changes of temperature by appropriate covering. We cannot live in winter without imprisoning the animal heat produced in our frames by chemico-physiological processes; and in summer it is desirable to lose a portion of this heat by wearing materials that are free conductors and radiators. Most important of all materials for dress, because coarse and porous enough to imprison within their interstices atmospheric air in such quantities as to make them the best of bad conductors—because reluctant to absorb external moisture and equally reluctant to part with it when absorbed, thus protecting the wet body from the evil effects of rapid evaporation—are the woollen fabrics. Indispensable during the cold of winter; invaluable during perspiration after exertion in summer, because absorbing four times as much water to the surface as either cotton or linen; the equalizer of the temperature of our bodies—the great protector against sudden chills—flannel in some form should be worn next the skin the year round. From the equator to the poles, woollen garments are *par excellence* the best. It is well known that in the tropics those who

of typhoid fever. A number of million tons of ice are cut every winter from the Hudson below the sewers of Albany and Troy. In this ice Dr. Prudden has found 2000 bacteria per cubic centimeter (the average in unpolluted ice being 400), and in Hudson River snow ice 20,000 per cubic centimeter. Whereas most of such micro-organisms are harmless, epidemics of gastro-enteritis and even of typhoid fever have been directly traced to contaminated ice.

wear flannel are singularly exempt from the malarial diseases there prevalent. Next to wool ranks cotton, which is generously used to adulterate woollen garments. Being a better conductor and absorber of moisture than wool, and, we may add, than silk, it is less safe than either. For skins too sensitive to endure flannel, cotton serves a most happy purpose—although from high temperatures it does not protect as well as linen, nor from low temperatures as well as wool.

Knit undergarments are now made for the most part of cotton, but they are conventionally called flannels. It is highly probable that more than one-half of all the knit shirts and drawers made in this country are manufactured exclusively from cotton, although advertised as all wool. Hence when we wish to be sure of honest wool we are obliged to buy high-priced importations. Some fabrics are likely to contain antimony, arsenic, or lead as mordants; and these poisons act as irritants to the skin. It is always wise, therefore, to wash out purchased goods before wearing them. There are also on record cases of poisoning from hat-bands, colored either with arsenic or antimony. Black stockings are sometimes a tissue of chromic acid; red, of arsenious acid and antimony; furs and fur rugs, of arsenic. Our very shoes are made of adulterated leather chemically treated with substances that render it absorbent of moisture. Shoes made of this material are practically never dry.

There would seem to exist an organized intent to strip food and clothing of the qualities necessary to the physical well-being of those who use them, in order that a handful of swindlers may amass fortunes. Such intent stands as a serious menace to American mentality to-day.[1]

[1] It has been estimated that the people of New York alone are swindled out of $117,000,000 annually by adulteration of food-stuffs. Investigation further shows that the treatment of milk with poisonous pre-

From this it may be inferred that neurasthenia is not peculiarly a rich man's disease. It afflicts as frequently the poorer classes on whom fall so heavily the burdens incident to battle with the world. Even in the country districts its prevalence is marked, especially as a sequel of grip, typhoid, or other acute disease, and in its climacteric phase of depression with mental reduction in women broken down by a life-long domestic service or by excessive child-bearing and lactation.

The symptoms of neurasthenia are generally misunderstood, and the condition is improperly treated, or regarded with suspicion, indifference, or ridicule. It is not my purpose to dwell upon the symptoms here—the paræsthesias and hyperæsthesias; the asthenopia and atonic voice; the deficient thirst (all neurasthenics are hydrophobiacs, with desiccated nerves); the constipation and fermentative dyspepsia, with their accompanying intoxications; the oxaluria and uricacidæmia; the vertigoes and helmet headaches; the backaches and all-over aches; the loss of vasomotor tone; the sensitiveness to noises, vibrations, and jars incident to existence in a land of trolleys and motor vehicles, of jostling crowds, clanging factories, and crowded streets and stores; the increasing difficulty in accomplishing work; the failure of concentration power, the dispersed attention, confusion, impaired memory, and wrecked will; the intractable sleeplessness; the agonizing tension, as though under some frightful brain pressure; the sickening oppression about the præcordia (præcordialangst); the morbid fears, especially monophobia (fear of solitude), anthropophobia (fear of society), pathophobia (fear of disease), and pantaphobia (fear of everything); the dread of responsibility; the indecision and *folie du doute;* the fixed con-

servatives is directly responsible for the prevailing enormous infant mortality.

viction of incompetence and uselessness; and the delusional mental state, with its imperative conceptions, self-accusations, and frenzied retrospect. I need hardly picture the climax of this condition, at which faith and hope and love are, as Milton said, turned to Hell; "that mental agony intense which from one dark and settled feeling springs," at which Christian principle relaxes its hold on the anguished soul and the sufferer of woes indescribable buries his torture in a self-sought grave.

There is a distinct line of demarkation between this state and insanity, in that it is amenable to curative treatment. The neurasthenic, if properly dealt with, may, in the great majority of cases, be saved, restored to comparative health, and made a useful and happy member of society again.

The direct physiological cause of the neurasthenic condition is a depraved state of the nervous system, due to malnutrition of the nerve elements, through the abnormal disassimilation of the complex phosphorus-bearing nerve substances. It is not an organic affection of the nerves, but a purely nutritional disturbance, and hence is curable by rational treatment seconded by intelligent suggestion.

The unit of the nervous system is a cell-body under control of a nucleus and provided with branches or processes. It is known as a neurone. It is the seat of ceaseless metabolic change, conditioning the replenishment of the contained phosphorus-bearing substances that represent so much stored or potential nerve energy, and that are transformed and consumed in the evolution of such energy.

Physiologists believe that the passage of nerve impulses alters the *osmotic* powers of the cell wall toward the surrounding plasma, and that by *endosmosis* and *exosmosis* the nutritive exchange takes place. The dense network of capillaries environing the cells indicates that they are the centres of this nutritive metabolism. In neurasthenia, not

only are the nutritive properties of the cell-encircling plasma altered by a diminished blood supply as well as by auto-intoxication, the poison of infectious diseases, or by alcoholism, cocainism, morphinism, etc., but in some instances the cells appear measurably to have lost the power to appropriate what limited amount of nourishment may be present. In either case, the cell bodies are more or less *starved* and their energy-projecting powers correspondingly impaired.

No doubt the commonest cause of this cell exhaustion and consequent impoverishment of nerve force—*the cause of the cause of neurasthenia*—is the intemperate exercise of the intellectual faculties and the excessive indulgence of the emotions and passions, especially when associated with hereditary tendencies. *Emotional unrest* is a far more prolific cause than labor dissociated from irritation and anxiety, which keep up a wear and tear of the nerves without giving opportunity for normal repair. The greater number of neurasthenics are unmarried persons, the operative cause in single men being the excitements connected with sexual and alcoholic excesses and with gambling; in single women, the harassing struggle for bread.

In some ill-understood manner, all such abuses produce cell-degenerating toxins not apparent to the microscope or appreciable by chemical analysis. Whatever, by prolonged or excessive action, enfeebles the system, must exhaust the cell bodies faster than they can reproduce themselves. A sufficient amount of nutritive material is not floated to the centres of abnormal cell activity to compensate for the extra demand made upon them, nor are the waste products removed as speedily as is consistent with health and safety. And what are the results? Malnutrition and auto-intoxication. The organism is overworked, underfed, and poisoned by the products of its own metab-

olism, which may be abnormal in kind or only abnormal in quantity.

When we exercise our muscles merely for the sake of pleasure, the amusement is called play. When we similarly exercise eye and ear, the amusement is known as æsthetic feeling. The first is active; the second, passive. In each case pleasure accompanies the activity of well-nourished and underworked organs. On this principle human health and happiness hang — well-nourished and underworked cells—a normal amount of activity in the terminal nerve organs of the cerebro-spinal nervous system. But let certain nerves be called upon to perform an excess of work, and painful feeling results. Note the effect of dynamo-generated electric light upon the eye. Those who use the incandescent lamps for reading may refer the massive pain and feeling of irritation in the eyeball that follows an evening's work to the imperceptible unsteadiness in the white-hot filament of carbon. This light really *pulsates*—rises and falls with the passage of each commutator bar under the brushes in the dynamo. If the engine be slowed down, the fluctuations become visible; but *whether they are consciously appreciated or not*, the nerve fibres in the retina must certainly respond, and the eyes become wearied; because, although the optic fibres are renewed seventeen times a second in order that we may learn so much and so unremittingly of the world about us, the destructive metamorphosis here is in excess of repair. In like manner, in all normal cerebral and nervous activity, we have constantly induced partial fatigues, followed by partial stimulations. In overuse, the reparative processes are distanced by destructive metamorphosis; nutritive regeneration is unable fully to restore the wasted substance of the nerve organs; and where the hours of sleep are invaded to meet the demands of a growing business or an imperious ambition,

these nerve organs rapidly lose the power of regeneration and become incapacitated for the fulfilment of their functions. Hence the morbid impulse to ingest more food than can be oxidized; hence the phosphaturia and acid intoxication, the indigestion, and the neurasthenic liver. These are the effects of nerve starvation, not the origin of it; and here the mistake is made by many practitioners who treat merely the symptoms, forgetful to remove the causes that give rise to the symptoms. The nerve exhaustion primarily acts to produce the oxaluria, uricacidæmia, gastric and intestinal dyspepsia, prostatic neuroses, irritable and depressing sexual functions, muscular insufficiencies of the eyes and general asthenopia, præcordialangst, insomnia, and cardiac breakdown; and these results react as causes to perpetuate the nerve exhaustion. In neurasthenia, effects immediately assume the rôle of causes, and hence the danger of error in treating the disease.

It has been asked whether the microscope has revealed any deviation from the normal in cells that are in a condition of pathological fatigue. We know from autopsies the toxic effects of infectious and acute inflammatory diseases in shrinking the nuclei and curtailing the processes of cephalic and cornual cells. We also know from experiments made on the lower animals that at the end of a day of active toil the nuclei appear small and shrunken, but after a night of rest the cells are turgid, with large, well-rounded nuclei. Hence we certainly are justified in the inference that the cell bodies of neurasthenics exhibit peculiar signs of defective nutrition.

The rational method of treating neurasthenia is to feed the cell that is hungry and rest the cell that is fagged. If the rest be made long enough, the food sufficiently strengthening, the sleep regular, the change of employment judicious, and all worry removed, most cases of this condition may be

greatly improved, if not entirely cured. The trend of the objective treatment is wholly in the line of nutrition and repose.

As to nutrition, chemistry has demonstrated the presence of a phosphoretted fat in the nerve cells. This is known as lecithin (*lecithos*, literally yolk of an egg), a hygroscopic, white, waxy solid, composed of carbon, hydrogen, nitrogen, *phosphorus*, and oxygen. It is a constituent of every cell in our bodies, but especially characteristic of those that make up brain and nerve substance. Chemically, lecithin is a glycero-phosphate of neurin—neurin constituting the albuminous basis of nerve tissue and occurring in the gray, granular, vesicular, nervous matter and in the white, fibrous, nervous matter. Life depends on the presence of healthy lecithin. Neurasthenia is due to a diminished amount or a reduced quality of this phospho-glycerate. Hence the philosophy of administering phospho-glycerates in conditions characterized by defective nutrition of nerve and brain cells, which means a diminution of phosphorus in the cerebral and nervous matter. Attention was first called to the value of phospho-glycerate of lime in the treatment of neurasthenia by Dr. Albert Robin, before the Académie de Médecine of Paris, as recently as 1894. Phospho-glycerate of lime has been found rapidly to restore to the system the phosphorus eliminated in excess through the urine, and was proved by Robin to diminish the excretion of incompletely oxidized phosphorus there present and indicative of pathological waste. It supplies the exhausted and enervated cells with phosphorus in a state of combination essentially the same as that naturally contained in them—an organic or physiological phosphorus, as it were—readily assimilable, and thus differing from the mineral phosphorus of the popular syrups of the hypophosphites and the ordinary unassimilable phosphate of lime. Its administration

at once stimulates nutrition, promoting metabolism and hastening the rapid tissue interchange which constitutes health.

Treatment of neurasthenia with the phospho-glycerates is the treatment that ignores reflexes and directly addresses the seat of the disease.

In connection with the specific nerve feeding, the following dietary will be found of value, containing as it does the names of nutritious articles that make but little poison as they are disposed of in the system.

PERMITTED

Oranges, unpeeled raw apples, baked apples, peaches, apricots, cherries, melons, all berries except strawberries.

Oatmeal porridge and gruel (rich in phosphate of iron), cracked wheat, shredded wheat-biscuit, rice, hominy, toasted white bread, zwieback, rye bread, graham and barley gems, milk toast; bread made of whole wheat flour (containing what is partly or entirely eliminated from other flours, viz., eight-tenths of all the brain, nerve, and muscle making material of the grain) is a true nerve food upon which animal life may be sustained indefinitely. It is rich in assimilable phosphates and iron, and in the silica of the outer seed-coat, which is a natural stimulus to intestinal contraction and secretion. Five bushels of wheat formerly made a barrel of flour weighing 196 pounds. It now takes over six bushels of wheat, and this indicates how much is subtracted by up-to date methods.

Fresh white-meated fish broiled or boiled, oysters raw and roasted, little neck clams, fish roe.

White meat of chicken, pigeon, underdone steak, lamb and mutton chops, sweetbread, venison, game plainly cooked, ham, bacon, eggs soft-boiled or poached, junket.

Clam and oyster broth, chicken and mutton broth with rice or barley, simple purées.

Fresh peas and lima beans, string beans, celery and lettuce

plain or in salads, cucumbers, onions, spinach (containing phosphate of iron), baked potatoes.

Water (hot or cold) abundantly, milk cold or hot or warm from the cow, milk with vichy or Apollinaris water, buttermilk, coffee made by percolation, tea plain or with lemon, sodium phosphate in lemonade or vichy, lithium carbonate (Fraser's 3-grain tablets) in water between meals, lemonade, lime-juice, albumen water, alkaline mineral waters, Carlsbad sprudel salts in hot water or Rubinat water (Condal) before breakfast.

Abstinence from all alcoholic drinks desirable. Dry white wine, light claret, lemonade with sherry and eggs, if indicated.

FORBIDDEN

Fresh pork, veal, goose, duck, poultry skin and dressing, liver, kidney, salmon, eels, salt fish and meats, canned goods, sardines, rich soups and gravies, chowders, highly seasoned and made dishes, fried foods, asparagus, sweet potatoes, rhubarb, cabbage, beets, parsnips, egg and oyster plant, turnips, carrots, radishes, tomatoes, pastry and rich puddings, fancy cakes, candy, griddle cakes, cheese, pears, strawberries, pineapples, bananas, pickles and spices, mushrooms, fermented liquors, new cider, sweet wines.

The art of eating properly (*euphagia*) involves the taking of meals at regular intervals, rest of body thereat, and abundant time for masticating food, which should be palatable and attractively served, with freedom from worry or serious thought that inhibits the flow of digestive secretions (appetite juices), and with pleasant conversation that encourages it. Nutritious food eaten without relish, or while the mind is absorbed in outside matters, is likely to remain undigested in the stomach or undergo irritating decomposition. Most Americans may be enjoined to eat less and to eat it slowly. Rest should always follow the

act of eating. Teachers of hygiene further insist on a change of clothes before the evening meal, the most important of the day, on the principle that the substitution of a suit which has been brushed and aired for the work-a-day clothing that has measurably lost its ventilating properties freshens the body, brightens the view, and creates a feeling of preparedness for dinner provocative of appetite and stimulating to digestion. The elimination of waste products should be accelerated through the several channels of exit.

And then it is to be remembered that sunshine, fresh air, and cheerful company are as much nerve foods as things that are swallowed. The neurasthenic craves a psychic as well as a material diet; and contemplation of nature, as the greatest of Roman orators taught, is the true food of the mind.

Impression of the æsthetic and moral sensibility reacts upon the physical health. There is a potent suggestion in life beneath the branch which breaks the shackles of mental tension, frees from depression, agreeably diverts the self-centred mind, and through inspiration of the transliminal personality accentuates the various automatic procedures that condition fulfilment of vital functions, and hence of cell nutrition first, and of moral purpose thereafter. I hold the fascination of the forest to be a remedial factor paramount. I speak of the tranquillizing power of the cathedral groves in which song and white-throated sparrow, blue-headed and red-eyed vireo, Canadian warbler, hermit thrush and winter wren, voluptuous minstrel, "steal the notes of angels' lyres." I speak of the charm that lures to æsthetic passiveness, that proclaims the divine principle of leisure, that urges the following after nothing for a while, that invites the submergence of the objective life in the rest and revery of the forest with its accompanying development of

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singular powers of mental, moral, and spiritual expression—the hours devoted to communion with nature, to gazing through interlacing branches into the simpleness of the sky. The aspect of the forest is picturesque—that is, wildly free—and its effect on the imagination is correspondingly animating. Mere beauty is sedative; but here the environment not only inclines to repose of mind, but stimulates as well. Such stimulation the mentally weary require; and hence it is that the jaded brain and woe-tyed heart alike discover among our forests and mountains[1] a solace as grateful as it seems inexplicable. These forests stand, too, as an inspiration to high resolve and noble endeavor. There is a savage ruggedness in the granite ledges crested with sombre spruce, an inspiring ancientness enthroned on the levin-scarred peaks that push above the pines, quickening the perceptions, unfettering thought, elevating and transporting the soul. There is a bygone sweetness about the wildwood roads carpeted with pine-needles and shaded by resinous boughs—silent thoroughfares, blossom-painted lanes, that whilom were pressed by busy feet and rang with merry laughter.

Bold were he who would venture amid the solitude of the forest to give material expression to what Wordsworth so poetically apprehends in "Tintern Abbey" as

> "A presence that disturbs me with the joy
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky, and in the mind of man:

[1] Dr. Jessen states that mountain air not only contains sufficient radio-activity to inhibit the growth of bacilli, but that it is otherwise extremely beneficial in functional nervous disorders—in neurasthenia, diabetes, and exophthalmic goitre.

A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things. Therefore I am still
A lover of the meadows and the woods,
And mountains, and of all that we behold
From this green earth—well pleased to recognize
In nature and the language of the sense,
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul,
Of all my moral being."

This mysterious presence, this sense sublime, the sublimation of suggestion, give it but half a chance, will dispossess introspection in the most confirmed neurasthenic, put to flight melancholia and insistent ideas, and suggest away insomnia. The same is true of music, either vocal or instrumental, selected with a view to the needs of the individual case, and faultless in execution. Its sedative influence is due entirely to auto-suggestion.

The mind of the neurasthenic should be kept interested in something wholesome, otherwise it will always find a subject for worry. Rest is merely change of occupation, so that work itself may be a logical remedy—certainly is, where the neurasthenic state has been induced by a lack of suitable employment. The best way to restore a brain to good condition is to keep it agreeably engaged. Physicians are finding out that the occupation cure is preferable to the rest cure, which is responsible for an overproduction of confirmed invalids. An alienist's recent conclusion is to the effect that most neurasthenic women are either disappointed spinsters or spoiled wives who have been improperly treated—or rather cosseted—for trivial disorders. For these he recommends the exercise cure, pre-eminently dancing and horseback riding. And one physician has established a shop for the manufacture of pottery and

woven fabrics, having a competent teacher and assistants. The patient after a few days' rest, and without warning, is required to do something, and a gradually progressive programme is written out for each day and intrusted to the nurse.

Bicycling, wisely and moderately indulged in so as not to overtax the heart, improves nutrition and inclines to sleep. The same is true of temperate exercise in the automobile, which acts as a sedative to the nervous system through the increased oxygenation it implies. Great speed in the motor vehicle, however, is a nervous irritant, agitates the rider, congests the pelvic organs, and is a recognized cause of ataxia and Bright's disease. Golf is the ideal game for the neurasthenic, adapted as it is to both sexes, all ages, and every phase of invalidism or grade of vigor.

Neurasthenic patients who present themselves for treatment exhibit a tangle of nervous symptoms. Insomnia, or abnormal wakefulness, is a common accompaniment of brain fag, and is associated with distressing unrest, impaired mental and muscular force, and general disqualification for the pursuits of life. Anything that diminishes the supply of blood to the brain tends to induce sleep; anything that encourages congestion (like high blood pressure or an atonic condition of the arterioles, toneless vessels) and so keeps up the activity of the brain cells, renders the subject sleepless. Hence, immoderate mental application, business strain and fret, emotional excitement, irregular habits of sleep (compulsory in the case of trained nurses, newspaper reporters, etc.), auto-intoxication (all which tend to paralyze the nerves of the cerebral vessels specifically in control of the blood supply), together with intemperate tea and coffee drinking, the alcohol habit, and old age with its inelastic arteries and unregulated circulation, figure as the chief causes of insomnia. The condition may often be relieved

by a hot bath at bedtime, prolonged for half an hour, or a hot wet pack for an hour, both which establish that increased activity of the skin characteristic of natural sleep. Blood may also be diverted from the overcongested brain by a bowl of hot liquid nourishment taken on retiring. High pillows that elevate the head, a hot-water bag at the feet, or counter-irritation to the chest and back, contribute to this effect. Out-door exercise, mental rest before retiring, and a well-ventilated room are not to be forgotten. Hypnotics should be resorted to only under the direction of a physician. Self-drugging is to be deprecated. The chloral habit, the phenacetine habit, the bromo-seltzer habit are as injurious to health and as difficult to break as morphinomania.

But where insomnia persists, sleep must be induced by artificial means, either by suitable hypnotic drugs or by suggestion. This is of supreme importance, for in normal sleep the changes throughout the nervous system are recuperative (see page 31). It is through physiological sleep, where there is little opportunity for nervous discharge, that the system attains its highest degree of efficiency, and becomes possessed of an unusual quantity of potential energy, or capacity for performing work.

In addition to sleeplessness, the average patient complains of lack of concentration, inability to fix the attention on any subject continuously, slowness of comprehension, an abiding sense of inferiority, self-distrust, spells of believing he is "flying to pieces," sense of impending calamity, absolute loss of self-reliance and will power, psychic distress, from slight agitation to frenzy. Some wake at 3 A.M. to have "things go through the brain like a mill-race till their heads crackle"; with others, every passing thought or impression fastens itself in the brain and cannot be evicted; in others, again, the mind is a confused vacuum, or they have

"a smoothed-out feeling." Many describe themselves as failures, as pricked bubbles, as unlike other people; as "slipping away from themselves, and the strain of holding on as awful"; as having no friends; as ugly, cross, petulant, uncharitable, easily fretted, morose, fault-finding, impatient of the rights of others; as tired of self and life. One lady explained her disposition as like a buzz-saw. The "brain tightens up for every little thing, and the relaxing is perfect torture." They cannot read for more than a few minutes at a time, or comb their hair, or mend a hole in a stocking without weeping, or give attention to their personal appearance, or write without inverting their words, or escape from a mental mist that envelops them, or adjust themselves to existing conditions, or go to church, theatre, concert, or social function, inasmuch as something will surely happen to them, or walk a block from the house without becoming "rattled," or ride in a fast train for fear of an attack of palpitation, nausea, or dizziness, or sit out a church service because of a drowning, suffocating sensation, or stand at the head of the pew lest they fall headlong into the aisle, or ask a blessing at dinner without an attack of aphonia. They follow lines of thought that lead nowhere. They lack the power of initiative. They dwell upon some imperative conception—that their minds are out of balance, that they have been undutiful or have committed the unpardonable sin, that the Almighty has specially selected them for visitations of wrath, that the asylum awaits them or self-destruction. They talk of interminable hours and tragic years. Everything is a tragedy: "getting the children up to breakfast is a tragedy"; beholding their own reflection in a mirror is a tragedy. Several of my patients have been unable to look into a mirror, and others have carried a mirror with them to gaze into at every convenient moment for the purpose of detecting signs of disease.

It is useless to scold such persons or deal with them sternly, for their suffering is intensely real. The physician who has himself experienced the agonies of nervous exhaustion, and has fought his way manfully through them to recovery, is best adapted to deal with the condition. He can have no genuine sympathy for the neurasthenic who has not been neurasthenic himself.

The natural tendency of the nervous sufferer to unfold his case to every one who can be induced to listen to his story indicates the treatment that is natural. The depressed mind is but asking for sympathy and hopeful assurances which, if repeated sufficiently often, act as does hypnotic suggestion in capturing the transliminal self. The desired cure is thus effected through mental action. For this reason a neurasthenic craves frequent interviews with his physician; he instinctively seeks the nervous reinforcement that encouraging constructions of his symptoms and reiterated promises of recovery impart through the medium of suggestion. For this same reason association with well persons is an important feature in the treatment of neurasthenia. The ordinary invalid should never be placed in a sanatorium or treated as the inmate of an institution, but he should keep in touch with normal life, whether stationary or travelling, and, above all, he should be surrounded by cheerful company, under the influence of friends, preferably not members of his family, who are capable of using judgment in dispensing their good offices.

The psychic treatment consists in suggesting confidence to the patient and making him believe that he is curable, that his disorder is purely functional and that there is no organic obstacle in the way of his immediate betterment—that there is a time ahead when he will be entirely well again; but that he must have faith and patience, and not be discouraged at the chain of relapses which mark the

course of the disease. The difficulty is to induce him to continue for a sufficient length of time the measures that will restore him to health. Discouraged by the slowness of his progress, he is prone to consult a new doctor every week and embark on a new line of treatment. He is loath to believe that the history of emergence from his condition is a history of unaccountable set-backs—that, to quote the Piscatory Eclogues, he is "bound to Heaven, but by way of Hell." It is the part of the suggestionist to make him willing to do the things that will keep him on the road to recovery; to remove worry and all morbid feeling; to secure refreshing sleep, and cheerful awaking without tension or depression; to render the experiences of each day sources of gratification that add their quota to the reserve fund of nervous energy and subtract nothing from it; to paint life with a new look and a deeper significance, and to awaken in the patient an apprehension of himself in his relationship to Deity and destiny. And when he gains a higher plane he should be instructed to obey strictly the laws of work and play and diet that he has discovered to be good government for him; to administer his nervous resources conservatively, so living as "to give reasonable play to all his powers and to extract from the world of nature and men by which he is surrounded the largest number of wholesome and delightful reactions."

DELUSIONS, OBSESSIONS, MORBID FEARS, AND PROPENSITIES

"A delusion, to be indicative of insanity, must be such a belief as would not be entertained in the ordinary normal condition of the individual, must relate to a matter of fact, must have been formed without such evidence as would have been necessary to convince in health, and must be held against such positive testimony as would have in health sufficed to eradicate it."—Dr. Wm. A. Hammond.

"Imagined ills are always greater than real ones. Man is only wretched so far as he thinks himself so."—Sannazaro.

"What potion hath drugged the human race, making all men fools?" —Umar Khaiyam.

It has been indicated that in neurasthenia there is not only a marked diminution in capacity for sustained mental effort, but also a phenomenal susceptibility to exaggerated impression by passing thoughts, which may fix themselves in the mind as irrepressible ideas, uncontrollable anxieties, monomanias, caprices, or delusions. This is because the brain cells are deficient in healthy lecithin, their normal phosphorus-bearing substance, and hence lack capacity for estimating at true worth fugitive sensations and symptoms.

A delusion is a fixed misconception or false belief, a mental deception or error. If permanent, it becomes a pathological inaccuracy of judgment, and equivalents insanity. Thus there are delusions of the sane and delusions of the insane. The former are removable by hypnotic suggestion, as are also imperative ideas, which are

recognized as morbid by the subject, but cannot be dislodged by effort of will. A neurasthenic patient is usually open to persuasion and may be argued into an admission that his fears or imperative ideas are without foundation, and are to a certain extent controllable, although he may not be able to dispel them. An insane patient accepts his delusion as a reality, and cannot be persuaded that it is baseless. In each case the defective opinion persists in spite of proof to the contrary.

Hence delusions are not in themselves proofs of insanity, but must be weighed in connection with other symptoms of brain defect or disease before their significance is determinable. There are many morbid mental states that cannot be classed as insanities—"all sorts of false sense impressions and false intellectual beliefs which are consistent with sanity and due to physiological law." The mental symptoms are not necessarily the disease.

The appositeness and potency of hypnotic suggestion in the treatment of neurasthenic delusions may be inferred from the following cases, culled from the author's anthology, of exaggerated worries and hallucinations, of uncontrollable impulses; of morbid fears, apprehensions, and doubts; of hauntings by phantoms, persecutors, vile words, and preposterous notions—all *bona fide* cases, successfully controlled by suggestion. Among my patients have been persons who were inhibited from crossing the threshold and going into the street, and hence had not been out of the house for months or even years; who could not force themselves to board a car; who could not ride in a public conveyance without the most mortifying exhibitions of self-consciousness; who could not wash and dress themselves, or shake hands, or sleep under a bed-quilt, or sit in a chair without arms; who had a craze for shopping with no money to shop with; who worried about their personal appearance,

but could not, though possessed of ample means, go into a store to buy wearing apparel, and so dressed in rags; who took hours to get into their clothes; who were the victims of imaginary love affairs, who fancied themselves sexless, who could not fulfil literary contracts because of inhibitory influences difficult to explain.

Some have diseases "that no one ever had before"; they experience a "sensation of being off in space," wheels go round continually in their ears, senseless phrases repeat themselves, they see birds and hear the fluttering of wings, they hear footsteps following them, their rooms are mysteriously illuminated, strange things crawl through the keyhole, faces stand out on the wall or at the window, flies buzz about and convey information to them, amber spots revolve between them and the objects they look at. Many have a baseless fear of insanity, and one lady sought a position in an asylum so as to be on hand when the day of aberration should arrive. Others fear that they will never die, but must live upon the earth forever, suffering the pangs of nervous exhaustion.

Not a few persons have come to me under the impression that they have been hypnotized and are bewitched—an exceedingly common delusion to-day. A mentally overwrought woman believes that she is under the hypnotic power of a doctor who "sends currents and vibrations into her vital parts," with the purpose of appropriating her energies for his own use. She feels the clutch of his hand, he comes into her room in the form of a cloud, his astral flaps wings beneath her bodice as a spirit bird, which sucks from her soul the life-blood of her genius.

A lady who was on her way to Alaska to found a town from which gambling and drinking should be excluded was confronted on the train by a gambler, who fixed his piercing black eyes upon her and put her under an inhibitory spell.

From that hour bad luck pursued her, and the scheme of a moral town north of the Yukon was abandoned.

The subject is often aware that he is the dupe of delusions, but he cannot control them. He may be of amiable disposition, and yet be haunted with an impulse to pick up a hatchet and kill somebody. I successfully treated such a patient, who contracted the diseased inclination from reading of a similar case in a newspaper, recognized the wrongness of it, and was able to resist it, but it had so far taken possession of his mind as to render him unable to discharge his duties as bookkeeper. A lady consulted me for a difficultly controlled impulse to push people off the street cars; another was mysteriously incited to stick her sewing-scissors into her neighbors; a third to make a scene in church. These are true obsessions, or possession by an influence that impels one to do what he does not wish to—even what he recoils from in horror. Sometimes the subject obeys the obsession, and "goes on an emotional or passional spree" (a patient's description). A lady whom I treated was obsessed by the idea that she must shoot somebody in the back of the head, and was unable to sit in an audience because overwhelmed with a desire to fire at the backs of the heads in front of her.

Another patient was haunted by a coarse word which she saw scribbled on a fence. The word was ever on her tongue, it had become the one subject of her waking thoughts and her dreams, and she was tortured by the fear that she might lose self-control, utter the indecent expression in church or drawing-room, and be ostracized in consequence as a vulgar harridan. This is not insanity; it is likely to be the portion of any refined human being whose brain organs are overworked, and are, hence, pathologically impressible. Nothing but suggestion can immediately remove such an obsession and restore happiness to a

crushed life. Sometimes a single treatment suffices, as in the case of a young girl who had an insane impulse to disrobe in the street cars, or a lad who would take off his shoes and stockings in church and walk out barefoot. A patient read in the papers of a man's being followed by somebody, and was immediately obsessed with the idea that he, too, was followed. An article on black sheep in the family caused another neurasthenic immediately to think he was one, which deception for a time interfered seriously with his happiness.

The atrocity-mongers of sensational newspapers, by their revolting exaggerations of vicious and criminal deeds, have not a little to do with the induction of these harrowing states. Sensitive subjects apply what they read to their own cases, often feel impelled to act accordingly, and are prostrated with fear lest they may be tempted to commit similar crimes. It is well known that the advertisements of charlatans are productive of insanity by their appeals to terror and remorse.

An incorrigible subject had developed a mania for going to law, and in one instance pursued an executor with persistent malignity during five years of controversy, only to be defeated in open court twenty times in succession at great expense to himself. The same subject was in the habit of refusing his share of the revenues of an estate as it became due, and in consuming it in groundless suits against the administrator. He had a well-marked craze for litigation, and obeyed the obsession thus to vent his animosity in the face of repeated rebukes. A delusion of this kind is often contagious; it sometimes infects a whole family, who, by way of example, may for a lifetime entertain the belief that a perfectly innocent person is seeking to wrong them—and no one can unhusk the truth and disbosom the fallacy.

A common delusion is the hearing of sinister voices that

call vile names, dictate terrifying messages, urge the commission of horrifying acts—that bid a mother burn up her child, or a tired writer leap from the window, or a melancholic end her life with scissors (as a friend had done). The patient may think some one is talking about him; wherever he goes, he is the object of remark. He becomes so sensitive that a life of solitude is enforced.

The sensation is described as "like hearing thoughts," as "a soundless spiritual voice," as "audible thinking." Some such hallucinations are of a pleasant nature, friends are heard talking of familiar happenings, and one of my subjects was waited on by a good-natured phantom who offered to give him the Odd Fellow grip. A lady who was sent to me for treatment from a distant state would suddenly awake at night to hear the voices of friends who were dead—beings of powerful personality asking for sympathy. They came in dozens, taking advantage of her physical weakness, and she was obliged to read their minds, absorb their thoughts, assume their sorrows. The climax of such delusional impression would seem to be reached in the case of a man who distinctly heard in this way the voice of the Holy Ghost talking to him and accusing him of sin; and of a woman who declared that God had dictated a letter to her (the latter artfully evaded all requests to produce the communication).

Sometimes the hallucination involves a number of voices, which seem to the subject to contend in argument and to interrupt one another. They come through telephones, speaking-tubes, and registers. One sufferer from brain-fag was forever writing out what they said to her—but what she wrote was unmitigated rubbish.

Hallucinations of hearing not infrequently give rise to delusions of persecution. The victim of voices resents the profane and disgusting language he imagines is poured into

his ears, singles out some one person as the cause of it all, and demands his arrest or threatens him with personal violence. Delusions of persecution are multiform. The victims imagine their neighbors are stepping on their feet, putting weights on their shoulders, afflicting them with electric currents which they vainly try to break. Ill-wishing Christian Scientists prevent them from using their minds. They are abused by playwrights who hold them up to ridicule in their dramas. People are privy to their secrets, the very children on the streets read their thoughts. They feel that eyes are always on them, and to one patient the air seemed full of human ears that pursued him to catch his very whispers.

Delusions of poisoning are tenaciously adhered to by another class of sufferers, who declare that skilled chemists are polluting the air and water supply; that bribed agents are subsidizing the cooks of every hotel and boarding-house at which they put up, so that they change their quarters daily; that they are followed from remote regions by telepathic influences which excite murderous intent in the people they meet. They are afraid somebody will throw poison into their faces. They taste poison in their food. They detect it on door knobs. They exhibit the symptoms of various infections. An extreme form of this delusion was manifested by a patient who imagined that a member of the family sprinkled a noxious powder on his pillow, and who sought to defeat the murderous purpose by keeping an electric fan constantly going over his bed to blow it away. This man was otherwise remarkably intelligent, and is the author of a work which commands the admiration of scientists.

An amusing delusion is a morbid horror of disorder and dust (*mysophobia*). One patient feared that if the cups and saucers were displaced they could never be put back, and so spent the greater part of his time in keeping them

in their places on the shelves. The sight of a goblet upside down threw him into frenzy, and he compelled his mother to touch everything with her right hand. Another patient looks incessantly for holes to mend in her clothes. A lady most attractive in conversation and manners, and normal in other lines, would busy herself until two o'clock in the morning trying to restore things to order in her room and dreading interruption. She would dust her clothing over and over again, sweep the carpet under her bed, wipe off the mantel and book-shelves repeatedly, brush everything in sight, and before retiring indulge in a crying-spell at the thought of pollution by falling dust particles while she slept. Cases like these are promptly cured by suggestion.

What has been wrongly called the *insanity* of indecision manifests itself in delusions of doubt. The subject will go back several times to see whether the gas has been turned off properly, or the door has been locked, or the stock certificates have been returned to the safe. He cannot decide which sock to put on first, where he might better spend his vacation, which business opening to avail himself of. Whatever he does is wrong, and he worries over what might have been the result if he had taken an opposite course. A lady whom I treated in Paris was continually oppressed with the thought that she had swallowed her needle, and would make many visits to her needle-book to assure herself that it had been replaced there and had not gone down her throat. A neurasthenic Yale graduate of my acquaintance I have known to stand on the front steps with a batch of letters in his hand, undecided as to whether he had better mail them in a lamp-post box on Fifth Avenue or in one on Madison Avenue, equally distant from the house, until the mental conflict precipitated an attack of hysterical sobbing. Some describe the physical manifestation as tearless weeping.

DELUSIONS, OBSESSIONS

The vague sense of being afraid so characteristic of neurasthenia often takes concrete shape in specialized phases of anxiety or fear. Terror is a massive pain rooted in apprehension of impending evil, from which the subject eagerly seeks to escape. The objects of alarm that excite delusions of terror in cases of brain-tire may seem laughable to the observer, but are none the less productive of genuine distress in the sufferer. It is not unusual for nervously depressed persons, otherwise rational, to figure as the victims of morbid and sometimes comical fears, which play bob-fool with them in highways and byways not far from Queer Street. To illustrate, the following obsessions have taken the foil at my hands: unwarranted fear of a scene in the family—horror of matrimony and a bridal tour—fear of making people cough and sneeze—intense fear of being confined in space, locked up in a room or steam-car or cabin (suddenly induced by inability to open a stateroom door on the Fall River boat)—fear of the church building, the service, and Sunday itself on the part of several clergymen —fear of going to bed lest the subject will know nothing in the morning—fear of crossing the North River, of ferry-boats in general, of looking down from a hill, of going up in an elevator, of being high, as in the upper stories of office buildings, of sleeping at an elevation—fear of going into the cellar on the part of a man who kept his bees there in winter, and who was afraid he might pick up a bee and eat it—fear of water (this patient could not swim or skate or wash his face without agony; his lips would whiten in a bath-tub, and he declared that he would rather cut his throat than wash)—fear of undermuslin, rendering the donning of underwear impossible—fear of certain colors—fear of everything that is sweet—fear of a lemon (in this subject the mere mention of a lemon caused painful constriction of the throat, which he sought to relieve by vigorous massage)—

horror of steel on the part of a lady who cannot personally buy meat because she cannot bear to see the steel knife drawn through the flesh—fear of doing right and fear of doing wrong—fear of parents and fear of children—fear of simply being afraid.

A number of patients have been sent to me suffering from fear of dogs. They are usually ladies. A dog runs against them or jumps on them at a time of low vitality; aversion follows, which matures into fear, and nervous bankruptcy impends. Some of these patients regard it as much of a defilement to be touched by a person who has touched a dog as actually to come in contact with the dog itself. For this reason one subject will not permit her husband to approach her for fear a dog may have brushed against him in the street. She sits in her chair apart, maintaining that the touch of a dog or of a person who has touched a dog will drive her crazy. In every other respect she is perfectly normal. She recognizes that this is foolishness, yet seems unable to overcome it. Dr. Weir Mitchell has reported cases of cat fear (*ailurophobia*), in some of which asthmatic symptoms developed, due to supposed emanations from the skins of cats.[1]

A morbid fear the suggestionist is frequently called upon to treat is the inordinate dread of thunder-storms. In some cases this fear is hereditary. The subject feels the approach of a storm hours in advance, possibly because the neurones are affected by some magnetic disturbance in the ether—by some condition of the elements peculiar to the advent of a tempest. He becomes panic-stricken, drinks heavily at the approach of a shower, shivers and sweats profusely as the lightning flashes, cowers in deadly terror. One patient

[1] The author has seen in his practice three cases of horse-asthma, caused by riding behind horses, and having all the symptoms of hay-fever.

described himself as so bereft of manhood that he wanted to crawl into a hole and pull the hole in after him. So disconcerting was his fright that a pint of whiskey had no more effect on him than water. He dreaded the approach of spring; he made a study of storm periods; after three summer days of clear weather he began to expect a storm, he watched every cloud, consulted the weather forecasts in the papers; he "lived to dodge storms." Life was torture. Under ordinary conditions he is a sensible and successful business man.

The origin of this phobia is sometimes to be found in a narrow escape from lightning. One of my patients "lost his nerve" from this cause, and remained nauseated for days. Another ascribed his fear to the fact that an imaginative aunt, with whom he lived when a child, became nervous after an adjoining house was struck, and was in the habit of awakening him at night during every storm to play the part of listener and spectator to her expressions of terror. His daughter inherited the fear, was afraid of everything, would scream hysterically if she heard music, and all but went mad amid the exciting scenes of a department-store.

A rare case of glycophobia (fear of sweets) is described by the subject as follows:

"Ten years ago, at Christmas-time, was the first I noticed the fear. My brother brought me some candy, and after eating it I wanted to wash my hands, and I did so every time that I touched any candy. Then I did not want to eat any more or touch any after a while. I was afraid of it; there was such a fearful horror that if I should get some of it on my dress I could never wear that dress again, and so I did not eat candy any more, nor want any one else in the house to have it. If any of the family touched a door-knob or a chair after eating or handling anything sweet, I could not touch it, and would have to wash it before I could. I grew worse and worse, until

I became actually afraid of sugar, molasses, honey, all bake stuff that had anything sweet in it, any medicine mixed with syrup. At last I have got so I cannot eat anything sweet or touch it without washing my hands ever so long in soap and water. It seems as if I would go crazy were there anything sweet in the house. If a person should touch my hands or clothes, I have to wash them for fear he may have handled something sweet, if only a cookie. And I can't have any company, for after they have gone I am unable to rest until I have washed everything they have touched. The awful fear of sweet things creates a feeling that I cannot describe. It seems that if any one should bring candy or sweets into my house I should go crazy or die. I know it would not hurt me, yet I cannot get that awful 'fear' of it out of my mind, and will cry and take on sometimes like a hysterical woman when anything sugary is around.

"I have tried again and again to eat sugar, but in vain. My life is a burden to me. I can hardly touch anything. My hands are sore, because I am constrained to wash them after almost everything I touch. And I cannot permit other persons to help me with my work, lest they have sweets on their clothing or hands, and thus I should be indirectly polluted."

A remarkable case of delusions complicated with alternating personality is that of Mrs. A., a congenitally weak, pathologically diffident woman, exhibiting many stigmata of mental reduction. In this patient three distinct personalities were accustomed to assert themselves *vicissim*, each with its accompanying cluster of delusions. In the first personality she was vain, extravagantly fond of fine dress, but with so imperative an idea that red and gray were deleterious colors that on one occasion she burned up her gray gowns and all her husband's books with red bindings. In the second personality she was the incarnation of jealousy, was haughty, envious, suspicious, and melancholy reviled her husband, accused him of impossible

amours, and was oppressed by a morbid fear of all animals whose bodies she believed to be tenanted by human souls. The very grasshoppers in the fields were her evil thoughts jumping back at her. From this personality she would suddenly swing into the third phase of her chameleon-like expression, and pose as a religious maniac, with the delusion that she had committed an unpardonable sin. Her husband now became a saint, the Bible and prayer-book were her constant companions, the world was coming to an end, and, in the belief that it was her duty to save as many of her friends as possible, she would write to them all, begging them to repent. But as for herself, God had singled her out for a special visitation of His wrath, and she was beyond the reach of help. Although she feared death, she meditated suicide. The transition from one of these phases of personality to another was usually preceded by grave nervous symptoms and accompanied with interrupted digestion, suppressed secretions, and sleepless nights.

This patient was absolutely cured of her transitional tendencies and delusions in two weeks' time by appropriate suggestions. In coming to me from the West she had to be held on the train; she returned alone, clothed and in her right mind. She has continued normal for five years.

There is a humorous as well as a pathetic side to some of these abnormal thought forms. A physician recently under my care conceived an uncontrollable fear of microbes. Wherever he went, he was brushing them from his clothing. His hands were incessantly in soap and water, and he soiled fifty napkins daily in desperate efforts to wipe microorganisms off the glassware and crockery. His wife was unable to keep a servant in her employ, and his practice had gone by the board. Another physician, without the slightest ground for apprehension, was persuaded that he was about to develop "sugar diabetes." He made a dozen

analyses daily to detect the expected presence of sugar. He never left home without apparatus for urinalysis in his satchel. He dreamed of nothing but test-tubes and Fehling's solution, and talked continually in his sleep of orange-hued precipitates. The sight of sugar, candy, and starchy foods threw him into paroxysms of nausea, and he selected his diet with the care of a confirmed diabetic. Although assured by numberless specialists that his fears were unwarranted, he clung tenaciously to the *idée fixe*.

A gentleman brought his wife to me a few years ago suffering from a postgrippal delusion that her skin was covered with worms. The wrinkles in her dress were worms. Her finger-tips were worn sore from looking for worms in her clothing; she could not sleep in a *robe de nuit*, because the creases and gathers appeared to be given to crawling. Every night the bed filled with water in which fishes thronged to feed upon the wriggling bait. At the third treatment I made bold to declare that I had captured the last worm, when my sleeping patient retorted, "There is one left, doctor, biting me under my garter." Suiting the action to the word, I clutched the last imaginary offender, and said in a firm voice, "I have got it; you will be troubled no more." Fancy my gratification on being waited on a month later by a radiantly happy man who offered me his pull in Congress if I ever wanted to get a measure through, for, said he, "I am sleeping in a fish-pond no longer."

Two of my patients labored under the delusion that they were covered with hair. One lady had faxed limbs and a shaggy coat; the other grieved over an imaginary mustache and a heavy crop of black down on cheeks as smooth as those of a babe. Leg-muffs and whiskers, at the summons of suggestion, promptly kissed the post of fancy's door.

A woman otherwise perfectly sane was obsessed with the belief that she must keep swallowing cholera mixture to

ward off impending attacks of dysentery, and she never left the house without a bottle of Dr. Squibbs's compound tincture of opium in her stocking. Another subject, afflicted with the fear of solitude (*monophobia*), had for years dreaded that some calamity would befall him if left alone, and hence refused to permit his wife to go out of his sight. If he ventured forth on the street, he must needs be attended with a kitchen malkin in cap and apron.

A most interesting case, in which the whole bent of thought gave way to a single treatment, was that of a university professor with the following history: He was born, by reason of some prenatal impression, with a horror of a mutilated face. He married a beautiful, spiritually minded woman; but, as he did not accept the theory of immortality, he desired to enjoy as much as possible of her physical comeliness in this life, and was accustomed to contemplate her profile with deep pleasure. Eighteen months ago the lady met with an accident which scarred her face; and although he had consulted the leading surgeons and electricians, none was able to repair the damage to his satisfaction, and he had become a monomaniac on the subject. Whenever he looked into a woman's face he saw his wife's blemished features before him; when he attempted to read, his wife's disfigured countenance came between him and the book; he walked the street at night vainly trying to rid himself of the abnormal idea; and finally he had fled from his wife's side in the hope that separation might put an end to his sufferings. But wherever he went, and whatever he did, the painful apparition of that bruised face would dog him; his mental powers were beginning to flag, his memory to fail, and he finally applied to me for relief through hypnotic channels. Of course I asked at once to see his wife, and when she came to my office I found that the defect was grossly exaggerated. The husband was hypnotized, and

the destructive suggestion given that his wife's face was not marred, that he would no longer see it in a state of mutilation. The constructive suggestion minimized the importance of the physical condition and emphasized the beauty of character, and the husband was directed to love exclusively the moral and intellectual perfections of his wife. Three days later my patient called and stated that he had found a new and unexpected pleasure in companionship with his wife, that the disfigured face no longer haunted him, and that he was happier than he had been for years.

Three patients, all women, had a mania for not eating—the first, from fear that she might grow fat like a schoolmate; the second, because she hated her mother and wanted to die, so she alternately starved herself and slept without bed-clothing in the hope of contracting pneumonia; the third, in consequence of an impression received from an old nurse that solid foods were not good for her. These subjects were, of course, ill-nourished—one, a grown woman, was reduced to a weight of sixty pounds. She is now the picture of health.

Delusions of smell have usually to do with bad odors. An applicant for treatment declared that she emitted the odor of spoiled cabbage and as a consequence her husband and friends had deserted her. Even when she took up the receiver of a telephone she could hear the person at the other end exclaim, "There's that spoiled-cabbage woman again!"

Dominant ideas of this kind invariably have an explicable inception. This last subject became obsessed by sitting in church one Easter next to a malodorous person. After service it appeared to her that she, too, emitted an offensive odor, and she was never able to shake off the deception.

The accidental breaking of a window near a bed on which she lay sick, and the flying of particles of the

shattered pane upon the comforter, induced in the mind of a sensible, highly educated, widely travelled woman a horror of glass that destroyed all pleasure in living. At sight of a bottle in the street she would gather up her skirts and hurry away. Glass was carried on her feet and clothing, it worked its way into her flesh, it polluted spots in the house, from which eventually all glass untensils were excluded. She longed for the time to go to bed and escape the possibility of contact with the object of her dread.

Even hard-headed business men become the victims of ludicrous obsessions when nervously depressed. A young fellow of marked ability applied to me last autumn for the cure of an irresistible impulse to throw himself into the arms of every corpulent woman he saw and be hushed off by her to sleep. The pressure of this outlandish inclination had become so agonizing that he had planned to escape from it by suicide.

Such subjects are not feather-brained nor necessarily under the faydom of insanity. As a patient described the state, she is not altogether a fool, but only a fool in spots. In lines outside their delusions they are of sound mind. And yet it is always dangerous to let these morbid states get beyond the control of the will.

I can hardly conclude this chapter without asking the reader's attention to an amusing delusion that is unpleasantly prevalent—viz., that I am able to work miracles, an expression of which will be found in the accompanying letter. The writer asks that the following suggestions be given to him in case I succeed in inducing hypnosis:

"All truth, all knowledge, all wisdom, all power is within you. The kingdom of God is within you. Power over your body, mind, soul, spirit, circumstances, conditions, and opportunities is yours by divine inheritance. You are one with

God in spirit and in eternal life. Henceforth you will be able to use at will this divine power, to accomplish all things you desire. To banish fear, ignorance, folly, weakness, despondency, failure, disease, evil thoughts, evil desires, and all evil tendencies inherited from your ancestors. To regenerate and rejuvenate your body and mind. You will be (or you are) 'born again.' You will succeed at anything you undertake. You will know intuitively just what you should undertake. You will see and recognize your opportunity at once, and will act with decision and absolute confidence of immediate success. You will know exactly what you are best fitted for and what you ought to do, and will do it fearlessly. Your will power will be absolute and irresistible, over yourself and over others. Your powerful magnetic personality will charm, influence, and control all with whom you come in contact. You will always act with decision and promptness. You will know what to do under all circumstances that may arise. Your judgment will be wellnigh infallible; your power of logical reasoning acute and profound; your memory quick as a flash, prodigious, dependable; your voice will be powerful, sonorous, sweet, melodious, untiring, and of great range and compass, both in singing and speaking; your health will be perfect and your whole physical organism will be proof against the attacks of disease and weakness; your physical strength will be enormous; in three months your teeth will be perfect and your head covered with a new growth of beautiful, easily managed hair; your corns will disappear as if by magic, as will also your tetter, your catarrh, and all your disabilities and imperfections.

"You will at all times be able to appear before an audience with perfect ease, freedom, and confidence. You will be fluent, brilliant, eloquent, profound, and dramatic in your utterances. You will be quick at repartee. You will be able to learn music, mathematics, languages, sciences—anything you please—fifty times as quickly as the ordinary, average man. You will be very bright and quick in mind and body.

"You will be positively and definitely informed by clairvoyance, clairaudience, or some other spirit power, as to the

name, address, personal appearance, and characteristics of the woman in the world best fitted to be your wife, whom you can easily win and with whom you will always be happy.

"'And, doctor,' pursued the modest petitioner, 'if I have omitted anything that commends itself to your judgment as further necessary, kindly include it in your suggestions.'"

SUGGESTION IN THEOMANIA, PUBERTAL AND CLIMACTERIC INSANITY, DISEQUILIBRATION, PERVERSITY, AND AMNESIA

All these varieties of mental disease find their origin in excesses, defects, and irregularities in the physiological functions of the brain. They may all arise from innate morbid tendencies in the organ transmitted from parent to child, or from eccentric causes within or without the organism. If you can treat a case outside an asylum, and it recovers satisfactorily, it is better for you and for the patient.—Dr. T. S. Clouston, Physician-Superintendent of the Royal Edinburgh Asylum for the Insane.

Overpressure is a fruitful cause of insanity. To force a child beyond his mental limit will precipitate an outbreak into insanity or a lapse into idiocy.—Dr. Martin W. Barr, of the Pennsylvania Training School for Feeble-minded Children.

Many cases of moral insanity, criminalism, and perverted sexuality might be bettered if the condition was recognized in early childhood, and the little patients were submitted to a training specially adapted to their psycho-physical defects.—Dr. Henry J. Berkley, Professor of Psychiatry at the Johns Hopkins University.

REVERTING to mental states of graver import, the writer has found hypnotic suggestion adapted to the treatment of acute amnesia or loss of memory, of certain forms of melancholia, of monomania, unballasted wits, and mild forms of insanity in their incipiency, where the attention of the patient can be fixed and his mind controlled so that it ceases to wander from image to image and from thought to thought—an indispensable condition of success in all cases.

SUGGESTION IN THEOMANIA

Little is known as yet of the possibilities of suggestion in the treatment of insanity with fixed delusions, although some experimenters contend that the results of psychic treatment for the insane so far outclass those from systems now prevalent that within twenty years there will be no other practised. Whereas organic mental disease like the incurable manias and dementias, paranoia, epileptic insanity, or paresis is not amenable to the power of the suggestionist, incipient and temporary mental derangement certainly can be cured if taken in time and managed with judgment. Hallucinations, exaggerated worries, unreal anxieties, hypochondriacal fears, various forms of morbid disposition, infatuations and extravagant passions, that are quite sure, unless removed, to gravitate into permanent aberrations, may be held in abeyance by congenial suggestions until the mind regains its poise. It is generally conceded that asylums for the insane are filled with inmates who might have been saved from such entombment had they been thus opportunely treated. To quote Dr. Adolph Meyer:

"Among the twenty-five thousand persons who are to-day confined in the public and private institutions of New York State, there are many brilliant hopes buried, largely owing to a lack of knowledge of what some persons need in the way of social and personal hygiene. And not a few of the most illustrious members of the race have been dangerously near the borderland of insanity, and seem to have been great, although they showed obvious traces of the same misled instincts that have completely wrecked others. Are such people not worth our help?"

Various types of religious delusion have been successfully dealt with by the author—mania for prayer; harrowing self-accusation which yields neither to consolation, advice, nor reproof; conviction of having committed the unpardonable

sin,[1] with frightful anticipations for the future; belief in consignment to the torments of hell, eternal abandonment by God. I have one patient who, as the result of puritanical slave-driving, developed this delusion at the age of five. There is a case on record where a theomaniac of this last type was immediately restored to sanity through the suggestion implied in the appearance to him at night of a stranger personating an angel, who announced to the sufferer that God had forgiven him.

In commenting on this disease, Dr. Allan McLane Hamilton has wisely said:

"One of the most fruitful causes of theomania is the large number of infidel works that fall too readily into the hands of the sceptical. The advance of spiritism and other 'isms,' which unnaturally and wickedly excite the brain, is another evil. We find, lastly, some men who use the pulpit as a place for painting hell in its most frightful colors. It is they who strive to produce an impression upon the mind of the weak hearer by exciting the imagination through perverted biblical facts and truths, and finally send him home to torture himself with horrors and conflicting doubts that finally drive him to an asylum."

A French governess who was brought to the verge of insanity by repeated averments that her soul would be lost unless she attended the numerous extravagant services of a ritualistic church, I had the good-fortune to save from mental collapse by exhibiting to her in hypnosis the falsity of such representations.

Several of my patients have realized that there was some-

[1] Among the many sufferers from this form of theomania, I have yet to find one who knows what the unpardonable sin was—according to Scripture, the attributing of the miracles of Christ to the power of Satan.

thing wrong with their brains. One referred his religious despair to a notion that he had been afflicted by God and had lost the faith he was brought up in. Women who suffer from the unpardonable-sin delusion usually explain the offence as an indiscretion in love, review their past lives with poignant grief, and are all but crazed by biblical texts ringing in their ears. A typical case was that of a Welsh woman who believed that, because she neglected church services to take walks with her lover, God had left her to suffer. After reading a sermon which contained the statement that it was better to be in hell a million years than lost forever, she was waited on by a nightly voice insisting that a legion of devils was let loose at her. Faces grinned and eyes gleamed wherever she went. Something pulled her hair, twitched her nerves, clutched her throat, squeezed her under the collar-bone. In the days of Cotton Mather the case would have been diagnosed as witchcraft. Two treatments dissipated most of these vagaries.

In the case of another patient, the sin consisted in a refusal to obey the mandate of God, who threatened her with eternal fires unless she forsook Unitarianism and became a Trinitarian. She could not make up her mind to turn, and did not want to burn.

To a third lady a veil seemed to lift, and she saw what other people cannot see. She has insight into destiny and anticipates the purposes of God. With the Persian astronomer poet, she wishes that God would reconstruct the world and do it now, so that she might see Him at work. She apprehends, but disapproves, the manner in which the universe has been run. For hours every day she harps on this delusion.

A mania for prayer in a young girl of double personality yielded to three suggestive treatments. This patient owed her trouble to an impression derived from her mother, who,

previous to her birth, was subjected to crushing worries and disappointments, and prayed constantly. For six hours daily Miss W. repeated petitions from the prayer-book, during which performance she was constantly interrupted by an alternating phase of her own personality. The intruder sought to stop the procedure, and the petitioner would stamp her foot at it and order it out of her presence. Miss W.'s knees were worn sore by genuflection, and she could not be induced to leave the house lest she might not get back in time for her devotions. The immediate result of the treatment was the omission of the mid-day prayers, whereby two hours were saved.

A representative instance of the susceptibility of insanity to suggestional treatment is the case of C. J., a Southern gentleman who broke down nervously five years before he came under my care. He had been inmate of numerous sanatoriums, had twice attempted suicide, and was finally committed to an asylum. Here, to repeat his own statement, he spent the time "running up and down the floor yelling." Coaxing, prayers, Christian Science, and orthodox treatment had not the slightest effect on his violent manner. His fixed idea was that he could not get well—nobody could cure him. He was not God's child; he was the antithesis of good. He was born under a curse, and as a penalty for sin it was decreed that his body should never die, but that he would remain as he was through eternity. Suggestions were given to this patient four times during the month of June, and he was then persuaded to take a cottage on the shore of a New England lake, where he might indulge his fondness for fishing. After a week in the woods he began to take interest in his surroundings, and by October he was himself again, in perfect control and able to go to business.

Perhaps the most frequent phase of curable insanity pre-

senting itself to the suggestionist for treatment is climacteric—that is, associated with the change of life in women. All kinds of eccentricities develop at this critical time of unstable brains and mental enfeeblement—disability for intellectual work, emotional depression, delusions thick and threefold, involution melancholias and hypochondrias, sense of unworthiness, fixed ideas of persecution, suspicions of friends and relatives—which, if not wisely cared for, gravitate into mindlessness. In the opinion of some alienists, such mental changes are not confined to the female sex, but may characterize the male as well between the ages of forty-five and sixty. They accompany the diminution of sexual activity common to this time of life, and are heralded by loss of initiative, courage, and aggressiveness, with dulled sensibilities and reduced capacity for work and happiness.

Similar insanities accompany the development of puberty, at which time every human being is slightly unbalanced because the subject of a peculiar cerebral exhaustion. They require handling with as skilful a touch. The observant physician knows the danger of mental or emotional shock to the adolescent; but occasionally a trifling disappointment or some equally insignificant cause may precipitate serious character change. A girl naturally neat becomes filthy, loses hope and courage, will not rise in the morning, is inclined to fabulate, becomes vile in conversation or is obstinately silent, gives way to outbursts of anger, and is adjudged insane. Pubertal insanity of this kind implies wrecked powers of resistance, and, if recovered from, renders imperative evasion of future excitement and brain strain as a preventive of hopeless mental breakdown. Too often it is the forerunner of progressive dementia.

To quote Dr. C. W. Burr, Professor of Mental Diseases in

the University of Pennsylvania, with reference to pubertal mental weakening without delusions:

"A boy who before puberty was bright, learned quickly, and was interested in all things which make up a boy's world, begins to be inattentive, learns less and less readily, loses all ambition, no longer wishes to do things, ceases to have interest in play, becomes asocial and physically inert. He may present no moral abnormality; indeed, his moral nature is frequently of the best. The difficulty is entirely intellectual. His final state is that of mild dementia coming on slowly, not the result of any acute infectious disease, nor of masturbation, but caused by an inherent, congenital inability of the organ of mind to withstand stress. He is born with potential power enough to develop up to puberty or the earlier years of adolescence, and then dissolution begins. In mild cases dementia is too severe a word; there is only slight feeble-mindedness, and the boy who gave promise of being a leader or at least a successful man becomes fit only to take a very subordinate place in the world's army of workers. In another type there is added to the mental defect, or, indeed, overshadows it, gross moral aberration. The child who was average up to puberty begins then to have outbursts of causeless anger, to be cruel, to forget all he ever learned of his duties to others, to chafe and fret under restraint, to lose self-control, to be a creature of impulse and passion and a slave of bad habits. He may in power of reasoning be equal to or even above the average. Many of the criminal class are of this type. They are rarely recognized as insane in their earlier years, but if they escape being hanged, or the diseases which nature uses to kill off the unfit, they eventually die in asylums with chronic mania or some secondary dementia.

"In another type, the boy normal before puberty then begins to be eccentric. He becomes vain of his ability,

thinks he is of more importance than his parents and relatives, and that he is not treated with proper consideration. Sometimes he is a great student of many things, reading much and learning little, though, being plausible, he may deceive others as he deceives himself into believing that there is a great future before him. Egotism grows to such proportions that finally he believes he owes no duty to the world but every one owes duty to him. All who live with him must give way to him. He must always have his way, and, for the sake of peace, parents and brothers and sisters give it him. He has much religiosity but no religion. He day-dreams much of sexual matters, either with a sickly sentimentality or bestiality, or he may mix the two. He may have ideas of great inventions that never work. Soon or late he turns against the world that will not bother itself about him, and, being sure of his real greatness, explains it by the delusion that people are persecuting him therefor."

The proper treatment of insanity at puberty is forced feeding for the brain (with glycero-phosphates), a simple, clean life from which the strenuous element is scrupulously excluded, reinforced with education in self-control that may best be seconded by wise suggestions offered in a state of hypnosis. Further, the periodical examination of school-children by state commissions with a view to screening out mental defectives and moral degenerates for appropriate institutional treatment must commend itself to all as a preventive measure par excellence. And appropriate treatment of these psychic states, and of all psychoses, involves consideration for the fact that many of them are directly due to errors in metabolism, which give rise to auto-intoxication or self-poisoning with its degenerating influence on brain and nerve tissue. The rational physical treatment consists in removing the accumulated poisons,

and preventing their further overproduction by feeding and resting the starved and worn-out organs.

Insanity rarely exists without auto-intoxication, due either to incomplete elimination or errors in digestion. This always implies imperfect nutrition and consequent impoverishment of cells, with degenerative tendencies leading to disease or defect of brain, which is manifested by discordant conduct on the part of the patient. The knowing practitioner never loses sight of the physical element in mental disease, and, while repairing the brain, takes measures also for the expulsion of toxic products through the channels of exit provided by nature—viz., the kidneys, bowels, and skin. I have seen reason resume its sway immediately after the effects of a heroic dose of calomel. Indeed, at the asylum for the insane at Paisley, Scotland, this drug is administered to the inmates at regular intervals, and so all tendency to violence in language or conduct is kept in abeyance.

Many persons are born with unbalanced minds, which in after life exhibit dissymmetry, one group of faculties developed at the expense of another group, a single talent or aptitude monopolizing almost the entire output of mental energy. Remarkable precocity of certain intellectual powers, accompanied with arrested development of others, marks this condition. Recent experiments establish the fact that disequilibration may be adjusted, a congenital cerebral deficiency overcome; a personality crippled by thought inhibition, mental apathy, and defective attention transformed into a personality without a blot upon the brain, and so impending insanity shunted—by the use of hypnotic suggestion as an educational agency.

In the cases of disequilibration that have come under the author's notice, the aptitude present to an excessive degree has usually been musical; in several instances it was mathe-

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matical. Unbalanced musical or mathematical aptitude is likely to be accompanied with moral anæsthesia more or less profound. To rouse the patient from his moral sleep demands ingenuous sympathy, supreme tact, unremitting effort, tireless patience, and a white life on the part of the operator. The impulses of a hypnotized person, even if a moral idiot, are, as a rule, good; and if he detects a flaw in the character of his suggestionist, hypnotization will have been in vain. Uncompromising loyalty to the moral law, read by the inthralled soul in the mind of the operator, and recognized as the main-spring of the power that can lift him from the slime-pits of vicious indulgence, is an indispensable condition. He who makes the appeal must be God's understudy.

The suggestionist not infrequently meets with cases of amnesia, or lapse of memory, as the result of shock or severe illness, sometimes of indulgence in fusel oil, sometimes without apparent cause. In certain forms of this condition, things which the objective self appears absolutely to have forgotten may be recalled by the suggestible sub-personal self and flashed upon the waking consciousness through the instrumentality of suggestion.

I have treated a number of such patients successfully, one a lady who, as the result of a crushing humiliation, had lost knowledge of her surroundings, family, and acquaintances. She did not know who she was; she failed to recognize her children, husband, and friends, and could not call them by name. She took no interest in anything, and explained her condition by stating that when she awoke in the morning it seemed as if all her faculties did not awake. Suggestions were given to this patient that she would and did know herself and her children, that she would return to her home and call them by name that afternoon, and that her interest in her surroundings would be revived. On awakening she

told me who she was, called her children by name that very day, and began to busy herself about household duties. All this astonished her relatives, for she had sat for months like a demented woman, and had even been treated in an asylum without avail. Lapsed experiences and lost self-recognition are thus recoverable by suggestive treatment.

A noted case of automatism with amnesia is that of George H. Wood, the so-called Watchung murderer, who, without motive, shot and killed George Williams near Plainfield, New Jersey, on February 2, 1905, and who advanced in his defence the plea that he had no recollection of anything that occurred between January 30 and February 5, on which latter day he came to his senses in the New York prison. If this were true, Wood was irresponsible at the time he committed the crime, and for three days thereafter. It is possible that if he had been put to sleep and the search-lights of suggestion turned upon his mind, the happenings of February 2 might have been thrown into conscious relief; for the power of revivification, like the power of retention, can never be destroyed, and suggestion is the logical method of reproducing past experiences and knowledge. In amnesic states it always proves an invaluable re-educating factor where the capacity for registering impressions is not impaired.

When permanent, amnesia marks degeneration of the brain; it is often an accompaniment of senile dementia. The writer has been asked whether such dementia, with its impending amnesia, can be aborted by suggestion.

How far can a mental attitude govern the physical health of the brain in extreme age[1] and predispose to the

[1] We have already seen that the instinct of sleep is due to the effect of auto-intoxication. In the belief that old age results from the accumulated poisoning of fatigue, Dr. Metchnikoff, of the Pasteur Institute, aided by his pupil, Wolfgang Weichardt, has discovered and

sudden and painless death that becomes "a need just like sleep," so pleasantly alluded to by the psalmist in his injunction to "Mark the perfect man and behold the upright, for the end of that man is peace"? Is arterio-sclerosis (thickening of the arterial coats), which induces the fault of brain nutrition, controllable by the subliminal self? The suggestions to be communicated in such a case should have in view the retention by the arterial channels in the substance of the brain of their normal diameters, the undiminished flow of the blood currents with advancing age, and hence the maintenance of brain nutrition and the possession of easily, accurately operating faculties to the very last.

If the transliminal self can be made to regulate the vital processes that are taking place daily in the living body—the peristaltic action of the intestines, the digestive functions, the storing of fat in the cellulo-adipose structures, circulation, innervation, ovulation—who will designate the limit of control? And why may not a determined position of the objective mind, transferred to the subjective self, abort, by the natural action of that secondary self, a threatened organic disease or rob old age of its terrors? Determination never to admit the existence of a suspected degenerative process has prolonged many a life, for death is nothing more than progressive cell starvation. The philosophy of the mental operation is patent; and if it can be successfully applied, as the writer believes it can, to the causes of that malnutrition on which depends senile dementia, the age of "sweet or happy dying," as the Greeks characterized it (*euthanasia*), bids fair to return. Did men live as the

exploited a fatigue antitoxin, which, when injected into human beings, renders them capable of supernaturally prolonged effort by neutralizing the fatigue substance. In the perfecting of such an antitoxin lodges the expectation of substantially prolonging human life and rendering it useful and happy to the end.

Deity has prescribed—temperately, unselfishly, loving their neighbors as themse ves—there would be known no other kind of death. But since we come into the world burdened with an inheritance of what St. Paul designated a tendency to fail in well-doing (*hamartia*), which renders it difficult or impossible to do the good we would, and easy to do the evil we would not, assuredly it is justifiable to combat that tendency with its accompanying physical drift toward premature cerebral degeneration by appeal to the real self or spiritual part.

MORAL DISEASE

Much seeming viciousness is really disease.—Professor Charles W. Burr.

Lovelily enfolds the husk its kernel. But what the human eye turns from as squalid and unclean may enfold the seed that clasps, couched in infinite withdrawment, the vital germ of all that is lovely and graceful, harmonious and strong—all without which no poet would sing, no martyr burn, no king rule in righteousness.—George MacDonald.

Moral insanity, which sometimes comes out at puberty, is characterized by incapacity for education, distaste for family life, marked peculiarities of character, extreme cleverness in certain directions, bad sexuality and criminality. The more passionate men are, the more they resemble children in these respects. Their crimes are often without object, and are committed against people for whom they have no animosity.—President G. Stanley Hall.

THE investigations made by the author of this volume have had largely in view the application of suggestive treatment to cases of moral obliquity and to the development and exaltation of mind power. Let him again insist that it is because supersensible ethical force is potential in every human being—it is because men are not sinners by constitution—that successful appeal may be made to the transliminal self in states of moral alienation. It is because the image of God cannot be obliterated in the man by the most revolting depravity, that the criminal and the degenerate are alike susceptible to the quickening suggestions of him who, to borrow the words of the Roman moralist

(Seneca: *De Ira*), is angry with the sin, but not with the sinner.

The cases of moral disease happily dealt with include:

Vanity and Persistent Extravagance.

Envy, Jealousy, Perversity, Uncontrollable Temper, and Cowardice.

Pyromania, or Mania for Setting Fires.

Kleptomania, Habitual Falsehood (Pseudomania), Hopeless Dishonesty, Mania for Swindling, Pawning, and Gambling.

Erotomania: Sexual Aberration.

Drink and Drug Habits.

Cigarette Addiction and the Disturbed Mentality of Nicotine Poisoning.

Disobedience, Viciousness, and Degeneracy in Children.

Profanity.

Spiritual Inability and General Moral Impotence.

The readiness with which these conditions yield to the power of the suggestionist—the fact that human character may be transfigured in a single hour by a human instrument—is most awe-inspiring. The exponents of the conditions enumerated above are usually not persons who know better and are merely taking a moral vacation. They are morally disabled. They may discriminate between right and wrong, but they prefer the wrong. They are dominated by an irresistible inclination to perverse and illegal action. Many do not know enough to want to be cured, and yet are cunning enough to resist all effort for their good. Among them are numbered the incorrigible boy, addicted to cigarettes and yellow novels, who derails trains for fun, "just to see what a real wreck looks like"; the pyromaniac, or so-called firebug, afflicted with a hopeless mania for arson; the moral impotent, whose ductility was once thus described to me by a trained attendant, "You can lead him with a cob-

web to hell, but chains of iron won't drag him to heaven"; the young blasphemer, whose lips never part without a flow of meaningless, yet shocking, profanity; the people who make hatred their profession, insulting and quarrelling wherever they go; the men and women who, in endless bondage to jealousy and passion, raise hand against their neighbor's life; the hypocrites tricked out in "the livery of the Court of Heaven the better to serve the devil"; the scandal-mongers and gadabouts of the upper tiers of society; the gangrels, street Arabs, and slum waifs of the *fœx populi*—all morally insane to a greater or less degree in the eye of the alienist, but criminally responsible in that of the law, despite the fact that the will is overmastered by delusion or obsession. Moral insanity as a criminal defence is not yet recognized in our courts.[1] The psycopath must suffer the regular penalty of the law.

I shall instance a single representative case of moral imbecility, which portrays that type of young man who deliberately stakes his soul to the devil for what he feigns to regard as a little pleasure and invites a harlot to write the bill of sale—uncovenable in the presence of virtue, dead to the pleadings of affection, an adept in all kinds of deviltry; an unscrupulous liar, denying scarce-cold crimes with the

[1] The following common-sense view of the plea of insanity in extenuation of crime is from the pen of President Roosevelt: "I have scant sympathy with the plea of insanity advanced to save a man from the consequences of crime, when, unless the crime had been committed, it would have been impossible to persuade a responsible authority to commit him to an asylum as insane. Among the most dangerous criminals, and especially among those prone to commit this particular kind of offence (rape), there are plenty of a temper so fiendish or so brutal as to be incompatible with any other than a brutish order of intelligence; but these men are, nevertheless, responsible for their acts, and nothing more tends to encourage crime among such men than the belief that through the plea of insanity or any other method it is possible for them to escape paying the just penalty of their crimes."

proofs of their commission in our very hands; a borrower of money under false pretences, a forger of checks, and an out-and-out thief for whom jail has no terrors; a gambler; a profligate ready to pawn his mother's articles of vertu and the very clothes on his back at the bidding of town dowdies; profane to the limit; insanely extravagant; with marked mental enfeeblement and crippled powers of application except in the line of his musical gifts, and without sense of responsibility or care for the consequences of evil-doing—this young man, born of parents of the highest respectability and intellectual attainments, and having brothers and sisters reputed to be model children, represented, when first introduced to me, a perfect type of the moral malkin. According to his father, he had committed every crime but murder. There seemed to be nothing in his soul to appeal to, and he laughed the hollow laugh of moral bankruptcy.

The general tenor of the suggestions given to such a delinquent is as follows: "Your better self condemns your course. You can no longer afford to prejudice your standing with God and man. You cannot consort with impure women, nor take other men's goods, nor speak untruths; but you will now be known for your chastity and continence, your integrity and your truthfulness." The fear thought dwelt upon was this: "There is but one ending to the life you are leading—the prison cell. Do you accept it? No. There is but one outcome of an apprenticeship to debauchery—physical disease, moral contagion, spiritual death. Do you accept this? No. Will you be a self-murderer? No. Will you by polluting any woman make your mother and your sisters sharers in the consequences of your act? Will you cast such a reproach on the pure souls that are wrapped up in your remaining chaste and upright and honorable? You cannot. You dare not. Arouse, then, to a true sense of your position, of the enormity of your sin, of its relation-

ship to your future, which will be in the line of your choice and actions in this world. You have no further love for the false life you have led. You loathe it. You have turned from it, and are seeking a worthy service with wholesome ambitions and aspirations. It shall be your highest happiness to make your parents happy, not only by an affectionate regard for their wishes, but by walking in the ways which they approve."

My experience with such unfortunates conclusively proves that hypnotic suggestion may undam the currents of ethico-spiritual impulse in a misfeatured and foisonless life, and flood it with a stream of moral energy—not uncreate, but until the hour of inspiration wholly potential.

In other words, a moral defective may be compelled to take upon himself a changed nature in response to appropriate suggestions. The bad may be made good even in the face of their deliberate determination to continue in the clutches of sin.

In suggesting to such cases, I have sometimes been interrupted by an alternating phase of the personality under treatment, which replies to my appeal in defiant language or throws the subject into a convulsive tumult. Not infrequently, as the vital point is touched upon, the patient will fling himself about the bed or out upon the floor, indicating that the effort to make whole is resented by an active discordant part of the personality, and suggesting the thought that every man is his own devil. Of this resistance there is no recollection after hypnosis is over. If the operator undeviatingly persists in his attempts to unrubbish the mind, such manifestations of antagonism soon come to an end, and the patient accepts the inspiration with perfect composure.

The mother of a most interesting subject, who exhibited an intruding personality, writes of the duplex as follows:

"Just now Ethel is in the same mood that St. Augustine was when he began to pray to be delivered from sin, but with the reserve, 'Not just yet, Lord.' She says she wants you to come and see her again, she wants to be normal, but 'not just yet, mamma.' The fact is, there is a decided purpose in the lower personality to retain its possession. I have watched my daughter closely, and am sure that it will not be silenced or controlled or exorcised without great resistance. Before we go back to X. this must be attempted, no matter how long or wearisome the effort. Sometimes I think there has been a radical change, and again I fear it is a knowing and deliberate concession. She certainly watched you as closely as you watched her. The real Ethel trusts and likes you; the other Ethel fears and would escape you. But not being able to do this, she temporizes, evades, concedes, gives up something to delude, and more than likely has a purpose to reclaim at the first favorable opportunity what has been relinquished."

This is an accurate description of the difficulties encountered in many cases by the suggestionist who seeks to establish mental balance. An opposing phase of the personality addressed resents interference with the delusion or imperative notion, and fights strenuously for the maintenance of the misconception.

The writer has seen and treated a number of cases of pyromania, a motiveless mania for destroying things by fire, which he believes to be a true form of mental alienation. One of these cases was that of a lad who had been brought up by women as "an angel child." Mother, grandmother, and great-grandmother had vied with one another in efforts to spoil him. Nothing was good enough for their "angel child." As he grew up, no occupation could be found choice enough for him. Finally he developed pyromania, and burned everything he could lay hands on, in spite of the good women whose mistaken indulgence was responsible

for the disease. Magazines, books, handkerchiefs, napkins, laces, sacks, hosiery, etc., went up in flame to satisfy his abnormal craving.

When detected, pyromaniacs assign different motives for their action. Schools and institutions are set on fire by homesick children who hope in this way to effect their escape. The internal impulse becomes irresistible. Some children have a morbid desire to see flames, or engines hurrying to the scene of fire. A country miss I knew confined her attention to fences, and used to hide with her brother in the long grass and with insane delight watch them blaze. Other incendiaries start fires in order to extinguish them and so be praised as heroes. One patient put a match to a sanatorium that he might enjoy the fright of the inmates. Fire fascinates animal nature; it has hypnotic power. The natural love of seeing things burn, untempered by the restraints of will or the fear of consequences, becomes pyromania, insane incendiarism.

Mania for gambling finds expression over the ticker, on the race-course, at the card-table. The subject loses all sense of the value of money, and finds a satisfaction in the play of passions and their reactions that is indescribable. One of my patients ascribed his ungovernable fondness for games of chance to a prenatal influence. His father speculated in timber lands, and shortly before he was born grew suddenly rich. His mother noted the rise in values, realized that a large sum would be netted, became greatly elated at the prospect of fortune, and transmitted to him a peculiar feeling of exaltation in connection with money. He is constantly obsessed with the feeling that he must have more, and when he has any he gambles it away, despite the fact that he knows the game is a losing one. In such a case worthy occupation and contentment are to be suggested.

Several ladies have been treated by the author for

habitual extravagance, which, verging on dishonesty, is undeniably a moral disease. To live beyond an income, to make practice of overdrawing an account, to purchase without means of payment, to lie to a husband in order to cover up shortcomings—are questionless immoral. One of these patients described herself as born extravagant, and as having been encouraged in her bent by her mother and afterward by her husband. Like many of her class, she had a mania for riding in hansoms, and would spend the last dollar in her pocket to gratify this expensive taste. The following apt description of a spendthrift was written by a friend who brought the lady to me for impression:

"From her childhood, it would seem, Mrs. A. has had a propensity for *spending*, without the least idea of the value of money. This tendency her husband held in check for a time, but after his death, with whatever other weaknesses she may have possessed, it became intensified. I have always referred the changes in her character which appeared at that time to the shock. It was a dreadful blow, and it is not surprising that it should have had a disastrous effect. She never was the same afterward. For a long time she did not care for her child at all, but left it wholly in the charge of the nurse, and gave herself up entirely to the allurements of society, surprising her friends by her extravagance and prodigality. She lost her home hy mismanagement and improvidence, and has gone on blindly plunging into extravagance after extravagance. At times she is gay to hilarity. She never weeps—I never saw her shed a tear—she seems to move in a sort of dream. If she touches the piano, her fingers only wander over the keys for a few minutes. She will play snatches of some weird tune, then she is up and off again. The greater part of her time is spent in walking to and fro to the adjacent towns in the vain endeavor to procure new loans, or in

planning impossible schemes for the future. Meanwhile her creditors are ringing at her door, or writing insulting notes, importunate for their money. It would be impossible to enumerate all her idiosyncrasies, but the most serious one of all, and the most difficult to treat, I fear, is her *total disregard of business obligations*. She seems to feel that owing to her position she has a perfect right to contract debts and pay them when and as she likes. She even resents, as a presumption, the right of a creditor to present his claims. In spite of the rude blows her pride has received, this delusion has not been dispelled. She fancies because of her husband's distinction, a certain license should be granted her and her faults condoned. But for these weaknesses she would be pre-eminent, for she has certainly some of the most beautiful qualities it is possible for any woman to possess—and for this reason it makes it all the sadder to see her so changed."

This patient accepted the suggestions to regard business obligations as binding, to plunge no further into extravagance, to relinquish all claim to extraordinary privilege on account of her husband's services to the country, and to attempt resolutely to cancel old debts at the earliest possible moment.

Of all moral diseases, jealousy is the most repugnant—morbid suspicion of husband or wife, or more highly favored friends. And of all the cases of jealousy that are on my record-book, one of the most anomalous is that of a middle-aged lady who became insanely mistrustful in her devotion to an older sister, and in her frenzy contended that jealousy is indissolubly associated with true love. She could not endure the thought of this sister's loving any one else. She became suspiciously vigilant, and speculated every moment as to what the object of her jealousy might be thinking or doing. She resented the kindness shown

by her sister to a friendless blind girl, the very sight of whom roused in her "a sore feeling as if some one had scraped" her. She labored under a sense of wrong that could never be satisfied. There was no envy in her attitude, and the jealousy was confined to this sister and did not extend to their only brother. An imperative conception led her to "cling to love for selfish sweets of love." She knew her position was unphilosophical and wrong, but she was reluctant to abandon it, and argued by the hour in its defence.

The suggestions given to this subject were along the following lines:

You realize what a menace to your happiness is this unreasonable jealousy of your sister, embittering your life, filling your heart with false and hateful thoughts. It is the green-eyed monster that forever mocks you, exaggerating trifles, corroding every wholesome feeling, blackening each fair thought-form. So you are done with it and all it stands for in human life. Your affection perdures without it; to you it is not "love's eclipse." You are not the injured sister-lover. Your sister's acts are no longer misinterpreted. You know her to be just, broad-minded, wise in her love, above such folly as you have entertained. Henceforth your love for her knows no jealousy. You are listening to the voice of reason, your mind is broadened and in perfect balance. This vilest of all passions is killed in your nature. You apprehend the spirit of Anne C. Lynch's lines:

"The rose that blooms and lives but in the sun,
Asks not what other flowers he shines upon,
If he but shine on her."

Your sister's love shines on you, and you are too noble, too womanly at heart, to grudge its ray to the afflicted girl

who is thriving on its energy. You are awaked to a true sense of the situation; and you are duly grateful to Him who has given you a sister, not merely to love and to enjoy yourself, but to share with others as well. This you will hereafter gladly do.

A few units of moral antitoxin thus opportunely administered usually suffice to destroy the envious suspicion, which if allowed to go uncorrected might assume the shape of an impulsion to crime.

KLEPTOMANIA: PSEUDOMANIA, OR MANIA FOR LYING AND IMPOSTURE

I am justified in saying that hypnotic suggestion has effected changes of character in cases which the ordinary educator, or the ordinary missionary, would have deemed most unfavorable, and in which the common opinion of science would have strongly indorsed their despairing prognosis. In many such instances the hypnotizing physician has proved the most helpful of confessors. Impulses have been arrested, appetites transformed; and here, as in the direction of madnesses, melancholies, and baser yearnings, and as with the victims of alcohol and morphia, the world holds many men and women sane and sound, whom, but for hypnotic suggestion, we might now have sought in vain—save in the prison, the madhouse, or the grave.—Frederic W. H. Myers, in *Human Personality*.

KLEPTOMANIA, or irresistible propensity to steal, is a true moral disease. It may be explained as a form of moral hysterics, the explosions of which are not due to premeditation, but are always sudden and induced by the sight of things that tempt. A thief steals deliberately; a kleptomaniac, impulsively. The one has an object; the other has none. The one is driven by necessity or perverted taste; the other by a blind impulse over which he has no control, and for which he is therefore not responsible. The distinction between the two is sometimes difficult to draw, and depends largely on the mental condition of the subject and the neurotic history of his family, considered in connection with the character and value of the articles purloined and the circumstances of the stealer. Articles pilfered by a kleptomaniac are generally found undisposed of and unin-

jured by use. They are often presented to playmates and friends.

Kleptomaniacs are frequently persons of wealth, with means at their disposal to gratify every desire; and yet they are the victims of a recurring self-suggestion to appropriate on occasion the belongings of others. Seventy-five per cent. of them are women, and the disease is more likely to manifest itself during the prevalence of the catamenia, and to attain its height at the climacteric. It is occasionally an expression of lowered nerve tone, and is unquestionably hereditary, or due to some ante-natal impression. One of my patients, an otherwise excitable and eccentric boy, owed his failing to an extremely nervous condition in his mother before his birth, described by her as "purgatory." Another inherited the tendency from his father, a physician whose office was full of knacks, canes, umbrellas, and parlor ornaments filched from patients' houses. According to the mother, this man "would steal pennies off dead men's eyes." His children by two other wives were all thieves. A third kleptomaniac was an unwelcome child. The acme of this mania would seem to be reached in the nature of those who steal from themselves when in a subhypnotic state; for at the actual moment of the theft many of these subjects say it is "just as if they were asleep," "dazed," or "drugged"—a self-suggestible condition. Other kleptomaniacs declare that they are haunted by imperative voices which bid them commit the act. Though perfectly sane in every other direction, they fail to recognize the gravity of their complaint, and are rarely remorseful.

Thieves desirous of reform, and kleptomaniacs, especially if young or appreciative of the seriousness of their abnormal propensity, are curable by hypnotic suggestion, the expulsive power of which is marked in all such subjects. The

following cases[1] from my memorandum-book illustrate the successful treatment of thievery and kleptomania:

Some years ago there was brought to my office for treatment an attractive girl of fifteen, who was in the habit of appropriating the property of her neighbors without appreciation of the enormity of her acts and with no fear of consequences. Purloined articles were even flaunted in the faces of their owners. At summer resorts the patient would enter the room of a fellow-guest, pocket the jewelry in sight, and appear at dinner decorated with the stolen finery. Or if money lay exposed she would take it without hesitation, either to spend it recklessly or scatter it along the promenades. The parents were well-to-do, and supplied their daughter with ample means to meet her necessities and gratify her tastes, yet she contrived repeatedly to elude their vigilance and cover them with mortification. The instinct to lay hands on what was not hers had become as imperative as that of the mustela which will literally dodge the blows of a human assailant in its efforts to fasten on the throat of a fowl. This subject was treated six times. Honesty was pictured, not only as the best policy, but as a moral obligation. Hatred of theft was engendered, the contrary instinct destroyed, the nature regenerated, and happiness promised as the natural outcome of living a straightforward life. There has been no reversion to the abnormal type.

The father of a little eight-year-old patient wrote of her as follows:

"She seems absolutely incapable of keeping her hands off things not her own, her chief weakness being with money. She will take it wherever she can find it, not only from us, but, to our sorrow and humiliation, from playmates and

[1] For other interesting cases, see the author's *Hypnotism in Mental and Moral Culture*, p. 132.

whenever she gains an entrance into the homes of our friends.

"We have applied every means of correcting this disease, for I cannot think it anything else, without gaining any ground with her. Of course with the advance of years she has learned to be cunning with her weakness, and is an adept at deceit to cover her thefts. We have tried force, corporal punishment, every available discipline that we know of or can learn of, without finding a system which will appeal to her sense of right and wrong. Each method has been continued through months, until we were satisfied it was not a wise one. Love and kindness have been our most patient course, and after each trial we have come back to that with the hope that perhaps the time was propitious. My wife at one time kept espionage over her for a period of six months, never allowing the child out of her sight, and bringing to bear upon her throughout that time all the love and patience she was capable of. But when it was removed and M. was made to understand that she was on her honor, the temptation overcame her again. The only advance that we can notice is that she tells the truth in a shorter time than before—that is, if she has been found out. At first it would take days to secure admission of the possession of money; lie followed lie, and of course they were all pitiably palpable. At such times she would have a hunted look in her eyes. One of the promises that were always instilled in our childrens' minds was, that no matter what the fault or the transgression, statement of the truth carried with it a certain pardon for the wrong. In the case of this child, the point was drilled into her head year after year, and she must have always realized that a wrong admitted spelled forgiveness in all it meant, but yet *the instinct was to lie out of the sin.* I think her chief desire is for sweets, and when one method after another failed we gave her her fill of them,

but that was of no use. She was then made to understand that when she wanted money she could ask for it and receive it, although that seemed like creating a new disease to correct an old one.

"When she is found out her repentance is touching, it is genuinely to the point, and thereafter for a time her desire to please is extreme; but the devil has another look in sooner or later, and we go over the same thing again.

"In disposition she is undeniably sweet and unselfish, ready and willing and eager to please, and we find that most of her stolen money goes to others' benefit more than her own. But this constant giving way to one weakness is undermining her whole character. She has become deceptive in all things, cunning in finding ways and means to accomplish other ends than stealing, adept at small, mean ways with her sisters, endeavoring to cast blame for little faults upon others to her own aggrandizement. The puzzle is to discover a method that will establish her sense of right and wrong. We have not been able to find it through love, kindness, threats, or positive punishments. The first sign of this trouble we noted when she was about two years old. She climbed upon the table to a dish of some twenty pears, took a little bite out of each one, and cunningly turned the bitten side down. We thought it funny, of course; but to-day we remember this as the beginning of her weakness.

"Her sisters are noticeably bright. At school they are quick and anticipatory of new studies; the younger especially grasps her little subjects with a deftness that is, to say the least, precocious. But our M., the one maverick, is not as quick-witted as the others, her head-work is slow, her studies are harder, and information gets to her in smaller doses. The poor child, though loving and sweet when she is good, seems to lack something. She is easily muddled

with a new idea. The baby, though two years younger, is outstripping her at school.

"The decision that I, personally, have come to is, that either her sense of right or wrong is undeveloped, or that she suffers through some prenatal influence. I know very well that there are few children who at some time during their development have not committed all the grievous faults that may be enumerated, and the same development has eradicated these faults. They were not really capable of thinking. This case goes beyond that point. It is a disease. Do you think it curable?"

The answer was yes, and the child was cured.

The following description of a crooked boy will further illustrate this type of moral defective:

An obliging, affectionate, "dearest child," the son of a mother who thought all men good like her father, but discovered in a critical illness before the boy's birth that her husband was unfaithful to her. She prayed for death, which she preferred to the prospect before her. Thus he came into the world a marked child. This boy had a perfect mania for money, which he stole at every opportunity, accompanied with a mania for getting rid of it quick. Sometimes he would give away in a few moments the proceeds of a theft. He never asked for so much as a penny. The money must be stolen to satisfy the abnormal appetite, and he would go for weeks at a time without it until an opportunity for pilfering presented itself.

The result of treatment here was phenomenal. The young patient was brought into such a state of abhorrence for thieving that not only was it impossible for him to steal, but he would not accept anything bought with money he suspected of having been stolen by some one else.

In another instance the subject was erratic, ungovernable, and abusively impudent. When a mere child, he considered

everything in sight his own property; and as he grew up he took his mother's trinkets and diamonds, and pawned them to provide himself with funds. He never thought of detection and its consequences, was never sorry afterward. He stole without premeditation, just to have the money, and forgot all about it as soon as the money was gone. He simply could not keep his hands off things that could be converted into cash. In this case also the mother was an unwilling one.

Another form of this moral disease is exhibited in the tendency of maturer young men to filch from their employers when opportunity offers, or to incur indebtedness without intention of making restitution. Such subjects are often clever, quick-witted, and generous; but as frequently licentious as they are false and dishonest, and with no repellent centre in their souls to temptation. The mania to pawn whatever can be made off with also characterizes this phase of kleptomania, which has yielded readily to suggestion in the author's practice.

In every case of kleptomania that has come under his observation, the propensity to lie has been associated with the impulse to steal. It would seem naturally impossible for these subjects to tell the truth; and where heredity can be traced, it will usually be found that the parent who has transmitted the mania is a double offender. But pseudomania, or mania for distorting the truth, may characterize a person with strictly sane views as regards the right of property. Subjects who would never think of violating that right may be afflicted with the nearly related moral disease of meaningless lying, and fabricate habitually even to their own detriment.

Ordinary lying implies intention to deceive; it has an object—either the gaining of some advantage to which the liar has no defensible claim or the shielding of the liar from the

consequences of an act. But pseudomania is purposeless. It deals not in the unscrupulous, interested, crafty, arrogant lies of modern business, social, and religious life. It is mere wanton fabling, indulged in from no other motive than an instinctive, irresistible love of lying. The conscience of the pseudomaniac is benumbed, and in time he loses the power of distinguishing between genuine memory images and the figments of his fancy. His word has not the slightest value, even when he is under oath, and he is undeniably irresponsible.

A fable-monger treated by the writer described his pseudomania as an uncontrollable desire to tell what is not true, simply because it is not true. His disease manifests itself in paroxysms separated by intervals of time varying in length. They begin with petty misstatements, and climax in ludicrous falsehoods told in such a plausible manner that strangers accept them as true. At the time of this romancing the patient does not realize what he is doing, does not distinguish truth from falsehood, and castle-builds repeatedly to his own disadvantage. A singular feature in the case is the absence of discrepancies in his lies, which extend over years without involving him in contradictions. In one of his periods he was married, of course under false pretences. Apart from this defect, the patient is a religious man, a devout member of the Episcopal Church, to which fact he attributes a constraint that has saved him from any criminal involvement. He can go so far and no farther. He feels that it would be impossible for him to commit perjury. He represents a third generation, each with its single liar.

Pseudomania is occasionally associated with exaggerated diffidence and sensitiveness, which may sometimes be its exciting cause.

From what has been said in this chapter, it is clear that

klepto- and pseudo-maniacs, are no more responsible for their acts than other insane persons. The medico-legal bearing of this fact should not be lost sight of in trials for larceny. Expert testimony may separate the irresponsible kleptomaniac from the responsible thief, and thus save innocent relatives from the disgrace attaching to the exaction of penalty for crime.

EROTOMANIA, INFATUATION, MORAL PERVERSION

Sentimental erotomania is an affection of the imagination, a morbid extravagance of the ideal. In its individual manifestations it presents the characters of a love pathologic and essentially psychic, devoid of carnal appetite. There is nearly always a tendency to personification. The subject foists his ideality on a living person, or on an inanimate object like a statue or picture. Though his intelligence may show him the consequence of yielding to his obsession, he is powerless to resist it. The obsession is usually for one of the opposite sex.—Dr. J. Leonard Corning, New York.

EROTOMANIA, literally "raving love," is technically an exaggerated passion for a person of opposite sex. It may be purely sentimental in character, an affection of the imagination exclusively, or grossly sensual. The typical erotomaniac falls in love with an impossible, some woman far above his station or perhaps far below it. If the latter, she is clothed by his imagination with all the perfections of her sex. An ugly and ignorant servant-girl possesses culture, attractions, charm. He will marry her and lift her up to his level, despite the protestations of parents and friends. He will strike down all who oppose his insane proposition, and like a nympholept he stands before his imagined ideal hungry for her love. If the girl, on the other hand, be of superior rank and means, the persecution is likely to become so intolerable that the intervention of the law is invoked and the erotomaniac finds himself committed to an asylum—happily, if before he has done vio-

lence to the subject of his obsession. Crime is prevented only by the prompt detection of the disease.

One patient falls in love with every figure in petticoats, talks of "the elegant chances he has had to marry," imagines that no woman can look at him without being hypnotized. Another is "crazy to fascinate some man," and is always worse when the moon is on the wane. A third, a single woman, is infatuated with the husband of a friend, and can think of nothing else by day or night. A fourth, a married woman, awoke one day to realize that another man was more to her than her husband, and for years, with her husband's knowledge and help, has struggled against her unlawful passion for his dearest friend. There are many such that come to the confessional of the suggestionist, to find there the only relief from their madness. A fifth patient, a hysterical girl, is possessed to become the mother of a man of genius, and is hunting madly for a husband fit to be his father. Three women whose minds were diverted by suggestion from the abhorrent notion, sought the objects of their erotomania in extraplanetary life, and solemnly declared they were having love relations with discarnate spirits. The lack of balance implied in this psychosis is corrected only by suggestion. Nothing else will steer these souls into smooth waters. If the mania be a manifestation of true paranoia, it is of course incurable.

Infatuation is a form of delusion the suggestionist is often called upon to treat. Young girls are not infrequently betrayed into an extravagant passion for men whom it is not lawful for them to marry—for a clergyman old enough to be their father, for a doctor who is innocent of truculent designs, for a "best friend in the world," usually with a wife already on his hands, whose letters and souvenirs continually fan the flame of an unholy passion.

The following is a representative case of infatuation:

EROTOMANIA, INFATUATION

A young married woman, the mother of several children, appealed to me to rescue her husband from a passionate absorption in a girl neighbor of eighteen. He was conducting himself in so disloyal a manner that she contemplated suicide. His passion, which had been kindled by a kiss, was beyond the control of his reason, and yet he evidently desired to be freed from it. Its object, a personal friend of his wife's, resented his attentions, and had resolved to put an end to his persecution by entering a convent, he having extorted a pledge from the girl that she would never marry.

Self-disgust drove the man to my office, where a few minutes of salutary inspiration switched him from the road to ruin. He was assured, in the face of his apprehension of such cowardly and criminal behavior, that he could not ascend the stairs leading to the apartment of his inamorata, that he would in future meet her only as a passing acquaintance. A week later the wife notified me that the suggestions had been effective, and that all was happy again in their home.

An infatuation may take the form of amatory passion toward one of the same sex, and be nothing more than an exaggerated chaste expression of the tender emotion. I have treated a number of women so affected. They constantly thought, talked, and wrote of the objects of their love, were unhappy when away from them, but full of energy and animation when in their presence. The accompanying description of such an erotomaniac by an observing friend admirably depicts this form of the psychosis:

"A southern lady just past twenty-five has been since childhood a hero-worshipper, and the object of adoration has always been one of her own sex. As a baby it was a doll; as a child, a school-mate; as a growing girl, the heroines

of the novels she read; as a school miss, a teacher; as a young woman, a lady some years her senior, a member of the same church. For years this last person has remained her idol. In many respects they are not congenial, both being impulsive, wilful, nervous, and high-strung. The effect on the younger woman has been the induction of constant anguish of spirit and bitterness of heart, attended with determination to break the spell that binds her with an inexorable acceptance to return to the old worship. Such has been the history of her life for five years. She is a woman of culture and refinement, yet there is an apparent dissymmetry in her mental development. She has been engaged in business for a number of years, and has faithfully and successfully performed her duties; but when they are over for the day her thought turns spontaneously to this one absorbing passion. Other people interest her feebly. The commonplace, natural life that satisfies the normal mind she finds an intolerable bore, unless she is accompanied by the friend toward whom sets the current of her being. And then the most trivial pleasures fill her with delight. The simple presence of the idealized one makes life a joy; her absence brings disappointment so keen that to avoid it the sufferer will, with angry insistence, demand a continuance of companionship involving time which the friend cannot spare from her duties. Then tears and reproaches again. The girl is pure-minded; there is absolutely no animality in her passion."

There was an hereditary element in this case, an aunt having displayed a similar morbid tendency. Neither was an instance of sapphic love.

Perversions imply moral disease. All aberrations of the sexual instinct come under this head. Although the author firmly believes that the philanthropic reformer should know the worst he has to deal with, the frightful perversions that

have been modified or removed by hypnotic suggestion—perversions implying moral disease and as uncontrollable by child, youth, or adult as an epileptic attack—cannot be appropriately described in these pages. Suffice it to say that ungovernable abuses have been repressed, that patients have been obliqued from sexual manias which no appeal to self-respect, fear of physical or mental ruin, conscience, faith, or love, and which no use of drugs could subdue. Nameless abnormalities have been displaced from young minds, and intellectual, moral, and spiritual ideals substituted therefor.

Most of the perversion physicians encounter is the result of immoral instruction given by school-fellows. Hence, during the years that mark the change from childhood to puberty, young people should be watched with lynx-eyed solicitude. Ignorance or indifference in teachers is unpardonable. Evil habits acquired at school are likely to become fixed, to the permanent crippling of brain efficiency and the consequent interference with career. Such habits constitute at present a most appalling contributor to the degeneration of American mentality. I speak advisedly. I am treating cases without number, both men and women, for intellectual and moral decay *due to this cause alone.* They come from many States. They picture American school life and American companionship among the young as tinctured with this degrading crime against youth and maidenhood. They suffer from loss of concentrative power, dispersed attention, impaired memory, worthless judgment, morbid fears, suspicions and delusions of all kinds, pathological diffidence that locks them out of society, eccentricity, incapacity both for business and pleasure, corroding wretchedness that keeps suicide constantly in view, and a generally unstable mind state which, if not promptly and discriminatingly treated, must climax in insanity. Those who know

anything of our schools know that self-abuse is so alarmingly prevalent as to constitute a serious menace to the sanity of the next generation. As such it demands the attention of philanthropists who have at heart the good of the community; as such it constitutes an additional reason for intelligent legislative action looking to the adoption of a liberal policy along lines that are scientific and consonant with the spirit of our institutions.

Unchaste adolescents have often no realizing sense of the depravity involved in their conduct or of the penalty nature is sure to extort. Some of them, especially girls, are subject to violent outbreaks in which unseemly language is associated with indiscreet impulses and a craze for the opposite sex. Mental unbalance is the invariable accompaniment of this condition. Numerous cases of perversion, both in youth and adult, have been radically relieved by the writer through a suggestional unity which portrays the unchaste life in its true colors as a sin against the temple of the Holy Ghost (the human body), begets in the victim an attitude of repugnance toward all its practices, and creates a realization of the sacredness of sex and a reverence for the tender emotion in its threefold nature as animal, rational, and spiritual.

In many perverts the will is stricken with impotency, all power of resistance is destroyed, and unless the unfortunate subject can obtain outside psychic aid through suggestion in some form, he ultimately finds his way into the asylum, the prison, or the suicide's grave.

I have in my record-book the details of a case of aberration accompanied with obstinate insomnia in a beautiful girl of seven years, which had resisted the ordinary methods of treatment, but yielded promptly to my suggestions. This child had been tied hand and foot every night for two months when I was called to treat her. All ropes were or-

dered off her limbs, and all harsh measures stopped. The suggestion was offered that she should go to bed early in the evening and sleep all night, which she did, to the amazement of her parents. Instruction given to the mother enabled her to continue the treatment, which resulted not only in a complete cure of the perversion, but in the evolution of a lovely character.

In the case of a young man who came to New York chaste from a New England city, but was soon corrupted by women of the street until promiscuous concubinage became a passion with him, I devoted parts of four afternoons to the removal of sensual standards and the construction of moral ideals through hypnotic suggestion. The patient was told to avoid all allurement. He was instructed to resist solicitation on the streets, and assured that his intellect was in control and that his animal nature was subject to it. The thought of honorable marriage with a pure woman, who would be in sympathy with his aim and help him in his life work, was made to take the place of a mania for consorting with lewd shop-maids. Worthy ambitions were suggested, assurance that he could master the studies he was engaged in, and would develop intellectually along the lines he had chosen, with the result of awakening a superior interest in his books and eliciting power to overcome the difficulties of higher arithmetic and geometry. The dangerous indulgence was nipped in the blossom and a bright young mind disinfatuated.

Hundreds of persons have been brought into control of their animal passions by suggestions embodying the following philosophy, and given contemporaneously with any local treatment that may be indicated:

The physical cause which has so long depressed and corrupted your mental life is removing, and cure will be

permanent. That cause removed, you will quickly feel the rebound toward vigorous physical and psychical health. Your mind will again open to the elevating thoughts which have occupied it in times past: to what is useful and noble and beautiful in nature and in life. The sense of right will be quickened and strengthened, and spiritual aspirations will characterize the motions of your objective mind.

So living, you are sure to attain that insight of infinite range into the spiritual life expressed in the words, "Blessed are the pure in heart, for they shall see *God.*"

So living, you are beyond the reach of what is grossly sensual in thought and feeling. Impure scenes and visions will arouse in you only feelings of abhorrence. Carnal ideas and emotions will cease to trouble you. You are habitually pure-minded. No prurient thought can find a foothold even in the background of your consciousness. You can think nothing out of harmony with an exalted interpretation of the sexual relationship.

A normal state of mind is thus induced; practical powers may then be evoked—thus:

So living, you will rapidly attain vigor of nerve and mental composure. You will acquire more and more poise, self-possession, and self-command on all occasions in which heretofore you have been excitable and agitated. The abnormal nervous irritability resulting from vicious indulgence followed by unavailing regret is now allayed, and your thoughts run in natural channels.

With the return of physical and psychical robustness, your capacity for mental work is singularly increased—your power of prolonged concentrated effort, your keenness of insight, your quick perception and correctness of inference, your sense of proportion, your memory for details. All

your mental faculties are accentuated in the ease and accuracy of their expression. Henceforth you will find agreeable, wholesome, and profitable employment along the lines of purely intellectual occupation. All fleshly susceptibility is obliterated.

THE DRINK HABIT: DIPSOMANIA, OR ALCOHOLIC MANIA: ABSINTHISM: TEA AND COFFEE INEBRIETY

We are beginning to recognize psychotherapy as a valuable adjunct to general therapeutics. If the medical humbug, illiterate, unscrupulous, unscientific, has met with success even in his rough and ignorant manipulation of this the most delicate of all our methods of therapeutics, what a future is in store for those who, fully educated and thoroughly conversant with this branch of medicine, win new laurels in the field of mental therapeutics, especially in inebriety!—Dr. L. D. Mason, Brooklyn.

The impulse to drink, like the impulse to steal, can be traced through a variety of stages; from the most elementary, when it is allowed to follow its course because the satisfaction of it is pleasurable, through the diminishing degrees of the power of inhibition, until the impulse becomes irresistible and is felt as a curse which the will is powerless to oppose. The complete evolution of the process is to be found in those cases where the impulse and its associated states of consciousness have become entirely separated from the normal stream of thought and the dipsomaniac presents alternating personalities.—Professor Frederic W. H. Myers.

MAN in his higher personality is adequate to the extirpation from his objective nature of any abnormal craving or passion, like the craze for intoxicants. The latter is singularly responsive to treatment by suggestion. In fact, many of the popular drink cures are in reality mere suggestion cures, there being no peculiar virtue in the drugs administered, as there is no specific for the cure of drunkenness. The temporary success occasionally met with is due entirely to suggestive action on a susceptible patient anxious

for relief.[1] The glamour of mystery plays its part in the process, and thus the charlatan differs from the regular psychician who operates on the psychic centres with the full consent and knowledge of the patient.

The notable increase in the consumption of stimulants, especially among the upper classes, estimated at ten per cent. during the last decade in the case of men, and a much larger percentage in that of women, is inviting anxious attention to a means of treating the victims of alcoholic inebriety, for which so much has been claimed in this country and abroad. One billion five hundred million dollars are spent annually in the United States for intoxicating drinks, and another billion five hundred million for the relief of the destitution, the punishment of the crime, and the care of the physical and mental diseases that result directly from the drink habit. Especially alarming is the growth of the practice among our women. When the American woman gives herself up to anything, she pushes her devotion to the utmost limit. She makes a god of her

[1] Under present conditions we are compelled to resort to all kinds of makeshifts in the treatment of inebriety. The most common is the "cure." Drink cures have all the same basis. They consist in the use of strychnine, atropine, and apomorphine, or some other nauseant, with which are combined tonics, laxatives, full feeding, and the psychical influences exercised on the patient by the procedures of the cure. These latter are very important, and illustrate how much better a charlatan can sometimes manage feeble and credulous minds than can the most honest physician. The man who takes a "cure" feels a pride in the experience, and rather wants to show that he has done a wise thing; he has invested his money, and he doesn't wish it to be believed that he has been fooled. He has made a special effort of will in submitting himself to reform, and if he has some force of character left he may be helped for a long time. As a rule, the patients relapse, and relapses are more frequent since the vogue of the "cures" has become less. Many of these cures have dropped out of sight because the prestige has gone and the psychic influences fail.—Dr. Charles L. Dana, *Medical Record*, New York.

very religion; and if she affects a habit she affects it in the superlative degree. I have treated women whose weekly bill for champagne alone exceeded $100, and who filled up the intervals between their draughts of vintage wine with cocktails and high-balls. The punch-bowl figures at all functions, and proud-pied women dip freely therein, ten drinking to-day where one drank a dozen years ago. School misses and college girls are conspicuous among the throng. Dr. Madison Peters recently instanced the case of a luncheon given in New York at which twenty-four young débutantes drank thirty-six bottles of champagne, while fifteen of them smoked seven dozen cigarettes. Such has become the vogue; and, worse than this, girls in their teens see no impropriety in drinking publicly with men companions. Flushed with alcohol, they are likely to forget the restraints of modesty. Root passions spring into expression (*in vino veritas*), the conversation tends to subjects which should not be named in decent society, and when the constraints of self-respect break down with the moral elements of the brain cells, gross indiscretions are a natural consequence. The abstinent, unobtrusive young woman of the past generation is giving place to a coarse and boisterous bon-vivant, controlled by unworthy impulses, and wholly unfit to fulfil her function in society as an inspirer to meritorious action, or her function in the home as a character-former and a wife. Some one has pointedly said that the moral interests of the nation are in the hands of women, and the only way by which women can lead men straight is to be straight themselves.[1]

[1] Many women have lapsed into the drink habit from the use of patent medicines containing large percentages of alcohol. Many a clergyman can date his downfall from his first dose of Jamaica ginger. The step from "disguised boozes" (upon which $75,000,000 are annually expended) to whiskey, their main constituent, is more than easy.

Not a few of our school-children also have become beer and even wine drinkers, especially those of foreign parentage, and the increasing prevalence of this habit is leading to a mental sluggishness, if not defect, among the pupils of the public schools that is attracting the attention of educators and philanthropists. In few, the prevalent wholesale addiction to the use of alcoholic stimulants—with its accompanying degenerations of kidney, brain, heart, liver, stomach, and arteries; its pernicious influence in the causation of pneumonia and tuberculosis; its direct action in increasing the mortality rate in the case of all diseases; the part it plays in the induction of insanity, one-third of all mental affections being due to its abuse; and its tendency to transmit to offspring not only epilepsy and mental defect, but marked degeneracy and criminal propensity —is assuming proportions so appalling that it may justly be regarded as perhaps the greatest existing menace to the stability of American institutions.[1]

[1] From 30 to 40 per cent. of persons born of intemperate parents are epileptic. In an admirable article on the relation of alcoholism to epilepsy, Dr. Matthew Woods, of Philadelphia, says: "The various insane asylums and epileptic colonies of the world afford numerous examples of the old, old phylactery that 'the sins of the fathers are visited on the children unto the third and fourth generation.' If I may be permitted an aside, perhaps relevant, I would say that I have often wondered if this familiar quotation from the Decalogue did not imply on the part of the Mosaic writer a recognition of the law of atavism—reverting to the original type—so emphasized by modern scientific authors, as if it was a new physiologic discovery, or does it mean that in case of great transgression—for example, habitual drunkenness—the fourth generation would be the last; that outraged nature resented the offence on the part of an unfit ancestor by obliterating the progeny after the fourth inheritance."

And Dr. G. Archibald Reid, of Southsea, in *Alcoholism, a Study in Heredity*, seriously suggests the desexualization of confirmed drunkards as a more rapid and merciful way of eliminating the excessive drinker than that of nature—"Prevent the drunkard from reproducing his like." The same author gives the following typical illustration of

And what is it that the mass of our people are drinking? Anything and everything but *pure* whiskey, *pure* wine, *pure* beer. It is a poison far deadlier and more rapid in its action than the genuine articles. This fact is ignored by the temperance reformer and often by the physician. The consumption being greatly in excess of the ability of the brewers and distillers to produce wholesome beverages, notorious adulterations are resorted to. About fifty million barrels of malt liquors represents the yearly output of the United States. Much of this, to meet the demands of trade, is sold when new and imperfectly fermented, and a great deal of sickness is the result. Beer should be stored in cool cellars (*lager* means a storehouse) for from five to eight months before it is fit for consumption; little of the beer sold is properly aged. Besides, the beer drinker in this country has to run the gantlet of various preservatives, especially formalin, with its destructive action on all the organs; of artificial bitters like salicin, strychnia, and aloes; of the well-known excito-motor picrotoxin, the active principle of cocculus indicus, which has narcotic as well as stimulating properties and is used to impart both bitterness and headiness; and of grains of paradise, or Malagueta peppercorns, which give a hot, strong flavor and provoke thirst, so that the more beer the consumer drinks the more he wants.

Intoxicating liquors are as liable to adulteration; but it must be conceded that it is the raw alcohol as well as the

alcoholic heredity: "Of the lineal descendants of one Ada Jurke, who was born in 1740 and died from alcoholism in 1800, 7 were convicted of assassination and punished accordingly, 76 others were convicted of minor crimes of all grades, 144 were mendicants by profession, 64 others were cared for by various public charities, and, finally, 181 were prostitutes. The sum total spent by the government on the maintenance, surveillance, prosecutions, etc., of the members of this one family amounted to six millions of dollars."

admixtures that causes the chronic catarrh of the stomach, the Bright's disease, the arterio-sclerosis, the palsies and ataxias, the nervous bankruptcy, and the moral degradation of the dram drinker. Good rum as well as bad rum will, when used to excess, gradually convert the different organs and tissues of the body into specimens of degeneration and disease. Bad rum is more prompt in its action, and *almost all the rum that is retailed is bad.* It is the practice of the liquor dealer to stock his cellar with casks of cheap methylated spirit or amylic ether (commonly known as fusel oil), a chemical compound which has been ascertained to produce poisonous effects in a proportion fifteen times greater than ordinary ethyl alcohol, the common stimulant. He then provides himself with a full line of laboratory-made essences—brandy essence (consisting of oil of grapes, acetic ether, allspice tincture, and alcohol), rum essence (composed of butyric ether, acetic ether, vanilla tincture, essence of violets, and ninety parts alcohol), gin essence, hot-drop essence, whiskey essence, etc., and in accordance with the instructions of a hand-book furnished by the essence manufacturer proceeds to make from the same barrel of crude grain spirits, by the addition of the prescribed quantity of the several essences, what he advertises over his bar as *pure liquors.* The same barrel gives birth to Bourbon, rye, wheat whiskey, malt whiskey, Scotch and Irish whiskey, Jamaica and Medford rum, Schiedam-schnapps and Old Tom, cherry, peach, apple, blackberry, and Cognac brandy. The cost of the amount of essence required to manufacture in this way 120 gallons of Cognac, 160 gallons of gin, 40 gallons of any kind of rum, and 160 gallons of any kind of whiskey, varies from $3 to $4. Such are the cheap artificial imitations of distilled spirits, the frightful compounds of fusel oil and whiskey essence, the saloon-keeper palms off with impunity upon

the habitues of his cabaret. Properly matured ethyl alcohol or unadulterated whiskey, itself a degenerator of the protoplasm of the brain and nerve cell, is hardly obtainable in an American bar-room. Of every hundred drinks sold in the United States as whiskey to-day, only one is really whiskey; but so clever is the counterfeit that club connoisseurs have failed to detect it. Amylic ether, or the common whiskey of trade (and it matters not whether it is dispensed by a bishop or a bravo) is the "death's river" setting in resistless current toward murder, robbery, misusage of women, paresis, and the asylum. Whatever moral, social, or legislative measures may eventually be adopted looking to the suppression of the drink habit, we are in urgent need of power to restrain in appropriate institutions the habitual drinker of methylated spirits, who is, under the present conditions, a danger to himself, a curse to his family, and a nuisance to the State.

Dr. Gilman Thompson has observed the evils of excessive indulgence in alcoholic drinks to be strikingly illustrated by its effects in the case of the very liquor dealers who, for the sake of worldly gain, stand ready to devilize and imbrute their fellow-beings. "The mortality among liquor sellers from various diseases, as compared with that of other men, bears the ratio of three to two. When a similar comparison is made in regard to the mortality of liquor sellers from the special diseases that are caused by the consumption of alcohol, the result is still more startling—for nervous diseases, the ratio is nearly two to one; for alcoholism, five and a half to one; for liver diseases, six to one."

The following case of a gentleman who drank whiskey is representative both of the alcoholic disease and its causation, and of the method pursued:

Four years ago Mr. A., who had vainly resorted to the popular drink cures, was induced by his friends to make

trial of psychic treatment. Beginning as a college boy to carouse with his mates, engaging in contests to see who could drink the most beer in the shortest time, he passed successively through the stages of occasional use for convivial reasons, frequent indulgence to brace him for task or pastime, periodical paroxysms of alcoholic debauchery, until at forty he found himself a continuous drinker impelled by an irresistible and insatiable craving, with marked stigmata of degeneration and a growing incapacity for professional duty. His wife and daughters, for years subjected to constant humiliation at his hands, had come to feel the pinch of want, and smarted under the construction placed upon his actions by a merciless society. Affection had died in his heart, and with it both self-respect and religious sense. In such a case, at least a year is usually required of forced feeding and restricted activity to repair the damaged brain cells and so restore the patient to normal efficiency. But within a week the mental attitude may be permanently changed and the craving for stimulants obliterated, without experience of the nervous exhaustion and unrest that usually accompany discontinuance of the habit. Since his first seance (now five years ago) Mr. A. has experienced no desire for alcohol. The suggestion was given that he would no longer deceive himself with the thought that he could safely take one drink and then stop, but that it was impossible for him ever to want a drink or ever to take a drink for any conceivable reason. He has abstained, not through conscious effort, but spontaneously because of an ingrained disinclination to drink conditioned by subpersonal control. In this instance it was further necessary to forbid the use of tobacco, the inhalation of which in the form of smoke, by depressing the nerve centres and thus creating an imperious demand for its antidote (whiskey), explains seventy-five per cent. of all the cases of dipsomania. The chain of cause

and effect was broken at a blow. The patient neither smokes nor drinks. And he has made amends for the suffering he inflicted on his family by exalted action meriting their respect and love. His pastor writes of him: "His face is all but transfigured. I have never seen a man so happy or more grateful."

In contrast with the foregoing is the following extreme case of chronic poisoning by methylated spirit (fusel oil) excessively indulged in between the ages of sixteen and thirty-seven. Every Saturday night, W. B. drank to intoxication, and committed other excesses that fill his mind with remorse, so that his condition borders on theomania. He imagines the people riding on the car with him know all that he has done, and that the children on the street are cognizant of his misdoings and are calling him names significant thereof. He is afraid of everything. He suffers from hallucinations of vision. A woman with a baby carriage is forever following him. He sees green snakes in the dark, and men going through various motions, and cats flying in his face. Flies attend him everywhere, hovering about, showing him how to use his tools, etc. He does not know the difference between a real and an imaginary fly, and continually shoos the latter variety. Three separate voices talk to him, coming up the dumb-waiter shaft or speaking through the window. They never "let up," even while he is at work, and at times seem so real that he looks around to see who is speaking. One voice will keep repeating some message, laying stress principally on his sins. If he is reading a paper, it reads ahead of him. He hears people shouting, Here comes the fellow with the white hat on! Three years ago his mind gave way, and he took a flat-iron and went up-stairs to kill a man who was calling him vile names, the man being perfectly innocent. He rallied from this seizure, but returning to his fusel oil he has become

subject to melancholy spells and to attacks of amnesia so that he loses his sense of identity for days at a time.

This is not a common case of three sheets in the wind, nor of a drinking wine ape, but rather of a noble brought to ninepence through incurable degeneration of the brain. There is no hope for such a victim in mental thereology.

By means of the enlightened employment of hypno-suggestion, the transliminal self of the ordinary inebriate may be placed in control. So it is no longer a valid argument for a man to hold that he gets drunk because he cannot help it. Statistics show that the treatment of alcoholic subjects by suggestion gives at least seventy-five per cent. of radical cures. All other known methods have never given more than thirty per cent.

Dipsomaniacs, as a rule, are easy subjects, in that they yield readily to the hypnotic influence, and accept unconditionally the suggestions communicated by the operator. Regular drinkers may be dealt with whenever they can be induced to sober. I have found it unprofitable to attempt influencing an intoxicated person. Periodic drinkers should be treated just before the close of the cycle of sobriety. Regularly recurring debauches have periods of varying length, the longest in my experience being three years; and I have satisfied myself that in many instances a relationship exists between the abuse of tobacco and the on-coming of the irresistible thirst, the depressing effects of the nicotine instinctively suggesting recourse to the antidote. Periodic drink-storms are usually forecast by significant indications well known to the family and friends of the victim—irritability of temper, unreasonable suspicion, so-described "cranky spells," abnormal restlessness, unaccountable depression. Immediately upon the appearance of these symptoms the patient should be treated by suggestion, before opportunity is given for indulgence of the craving.

Such a subject frequently recognizes his danger and sincerely wishes to be cured. He is tactfully conducted into the transliminal sphere, and then assured that, in accordance with his own desire and decree, he has lost all craving for beer, wine, whiskey; that alcohol in any form is repugnant to him, and, as a safeguard, that he cannot swallow it, cannot carry the containing glass to his lips. The society of low companions is tabooed; the pleasures associated with drink and the glamour of the bar-room are pictured as meretricious and placed in vivid antithesis to the chaste delights of home life. The physical, mental, moral, and economic bankruptcy that accompanies dipsomania is held up before the view of the sleeper, and he is forced to the conviction that begotten of this apprehension has come into his soul an abhorrence for drink and all that it stands for. He realizes the presence of efficiency within him adequate to the enforcement of radical abstinence as the principle of his life; and he is rendered insensible for the future to any such combination of passion and allurement as has usually constituted temptation. So he is led instantaneously to scorn recourse to alcoholic stimulants, or to extrinsic exaltation of any kind, either for convivial reasons or in time of depression, misfortune, or sorrow, and to depend exclusively, under any mental or physical strain, on the units of energy legitimately manufactured out of nutritious food, non-intoxicating drinks, air, exercise, and sleep. The subpersonal mind is then directed to the vocation or the avocations, or both, as circumstances suggest, and a career of wholesome activities and satisfactory success is imaged as the legitimate result of the abandonment of the compromising habit.

Hypno-suggestion here is clearly of the nature of inspiration. It is a summoning into control of the true man. For the patient freely expresses his best self post-hypnot-

ically, without effort, from a plane above that of the will—the plane of apprehension and spontaneous control along lines of thought and action that are worthy and wholesome. And inspiration, to be efficacious, cannot be mere lip-work or rote-lesson. It implies a belief in the suggestions offered, an eloquent and incisive manner born of the courage of conviction; in short, it is a transfusion of personality. Perfunctory speeches are of no avail, for the mind of the subject is endowed with supranormal insight, at once detects the disingenuous, and declines impulsion at the hands of an insincere or lukewarm operator.

A *sine qua non* of success is the consent of the patient, an honest desire on his part to reform. Habitual drinkers, those who "soak," as Goldsmith described it,[1] do not, as a rule, wish to be cured. They enjoy indulgence in alcoholic beverages and the false pleasures that attend it; and about ninety per cent. of them, women as well as men, resent the approaches of those who desire to save them. Sometimes, when no other form of appeal is effective, they may be frightened into a realization of the fact that constant use of alcoholic stimulants will result in organic changes in the liver, kidneys, and brain, or by lowering the general powers of resistance and at the same time irritating the bronchial tubes and the lungs, through which the alcohol is in part eliminated, markedly predisposes to pneumonia and tubercular consumption. In fact, immoderate drinkers may, in sober intervals, be made to realize, not only that they are physically depraved, but intellectually degenerated as to the faculties of memory, attention, concentration, judgment, and that they are deficient in business tact and in the general address essential to success. Once apprised of their enervated mental condition, they are overcome with re-

[1] Steady soaking is a source of greater damage to the brain than periodical sprees with intervals of sobriety.

morse and honestly desire to correct the habit. Under these circumstances it is comparatively easy to persuade a patient to accept treatment, and a rescue may be effected in a week's time. To quote a Hindu proverb, "In the awful silence that follows the storm, not in the silence before it, we should search for the budding flower." [1]

But the treatment must be persisted in for a much longer period, the tendency being to abandon it too soon because of a belief in cure. A patient, whose language I quote to show his confidence after a single treatment, subsequently fell: "I am getting on splendidly, and my better self still has complete control, causing me to feel that I shall never relapse. I have not the slightest desire in the world for anything in the alcohol line."

It is quite common for patients to express themselves similarly after the first series of suggestions, and for relatives to write that they are "astounded at the result." But if some unlooked-for pressure is brought to bear on such a self-confident subject, he is likely to give way. Many a well-meaning but incautious patient has yielded to solicitation on the part of friends, falsely so-named, under circumstances nicely calculated to induce a compromise with principle. My policy at present has in view such contingencies. Three treatments are given at once, covering a period of ten days. After that I insist on seeing my patient once a month for a year at least, renewing the

[1] No reference is here intended to dipsomania as a true circular insanity, characterized by irresistibly compelling paroxysms of thirst and accompanied with uncontrollable nervous and mental excitement. It has been truthfully said that a sufferer from this disease is insane before he begins to drink, and would continue to be insane during his period, if whiskey were unobtainable. Thus there may be dipsomaniacs who have never tasted alcohol. The alcohol is a secondary factor. In other words, a man may drink because he is crazy, or be crazy because he drinks, or both; and a physician who grapples with the combination has a veritable wolf by the ears.

suggestions as I deem necessary and looking carefully to his physical welfare.

It is not claimed that the tendency to relapse is absolutely obliterated by suggestion. The cure may or may not be permanent, as is the case with rheumatism, quinsy, bronchitis, intermittent fever with its distinct germ and distinct specific. No physician is asked to guarantee a patient against a recurrence of tonsillitis, especially when the patient deliberately exposes himself to the appropriate conditions for a relapse. More cannot be expected of the physician suggestionist, who is not a miracle-monger. The utmost he can do in a prophylactic line is to reject all compromises in his treatment, suggest total abstinence, forbid exposure to temptation, and render insensible to the psychology of the saloon. Experience proves that it is always better to deal in drink-habit cases with the nearest of kin rather than directly with the patient, who naturally overestimates his power of resistance and is singularly impatient of restraint. Courting a conflict with the demon of drink, as many do, is playing with fire.

Various reasons are advanced by backsliders to explain their relapses, and some of them are most trivial, as the death of a favorite dog, dull times, inharmony in the family. Some drink when they feel best, others when they feel worst, other some because they deem it a satisfaction to "go off on a tear and tank up." One man used the argument that he had gone sober so long he was justified in spreeing till he became "mulled"—which implied the ingestion of a quart of whiskey before breakfast and twenty-five bottles of beer of an afternoon. A lady admitted her motive to be the delight she experienced in drinking with her admirers and listening to their flattery and compliments. A very intelligent inventor offered four reasons for indulgence—viz., requirement of the system in consequence

of physical depression, sociability, business purposes, and cold blood or "pure cussedness." Sometimes the drinker has no object in view, but seems to be actuated by a sense of obligation to a long-standing habit, periodical conformity to which is fraught with discomfort and misery. The psychology of this latter mental state is illustrated by the following experience of a friend, who last summer met a farmer acquaintance on the public highway, trudging along to a near-by village. "Where are you bound for, Uncle Billy?" he inquired, in a spirit of neighborly bonhomie. "I am going into Bardstown," was the reply, "to get drunk, and O Lord! how I dread it!" In all such cases a psychic centre of inhibition may be created by suggestion.

There are cases where the drink habit has become so ingrained that the early promise of post-hypnotic suggestion is gradually brought to naught by continual returns, seemingly inexplicable, of the uncontrollable craving. The automatic mind struggles in vain for mastery of a habit which has not only evolved into a second nature, but is forever converting an unnatural appetite into a fiery passion. Suggestion in such an event should be supplemented by appropriate drugs, and in some instances by discipline.

The physical side must not be lost sight of, the serious nutritional disorder threatening degeneration of the neurones. We have not done all when we have killed the craving. While hypnotic suggestion may regulate a disturbed metabolism in the nerve organs or check atrophic changes in cell protoplasm, it cannot be expected to repair lesions in the blood-vessel sheaths or suddenly atone for the results of an exaggerated destructive metamorphosis in the nerve-cell bodies. Fortunately, the damage to the cells is measurably reparable by discontinuance of the poison and judicious administration of nourishment, general and specific. Therefore, in my treatment, alcohol is

immediately withdrawn; stimulating liquid food is given every two hours for a day or two; the phospho-glycerates of lime and soda are administered for six months to a year, with a view to refining the quality and increasing the quantity of the lecithin through which resolution and general manliness are expressed; also, for a brief period, a tablet containing strychnia, nitroglycerine, capsicum, and atropine; fluid extract of coca, if required; a valerianate to control temporarily undue nervous expression, and bromide and chloral, where necessary, to induce sleep. In the insanity of extravagant drinking, coupled with chronic nicotine poisoning, suggestive treatment may sometimes be delayed with advantage until after the compulsory reduction or withdrawal of the artificial stimulant. Patients who, to rid themselves temporarily of the importunity of relatives, accept an institutional life, with mental reservation as to their habits at the termination of the period of treatment, are proper subjects for suggestion while *in sanatorio*. "The tongue has taken the oath, but the mind is unsworn." Under such circumstances, with the craving in lull, the transliminal self may be successfully impressed.

The success of the treatment outlined above bears a distinct relation to the amount of injury already inflicted upon the brain cells and the accompanying mental deterioration. Its advantage consists in the rapidity of restoration to self-control without the necessity for effort of will, without the physical discomfort or suffering that usually attends abandonment of the habit, and, most conspicuously, without the breaking of family ties and the enforced absence from professional or business duties that are implied in sanatorium treatment.

The views here advanced are based upon an experience with some seven hundred cases of alcoholic intemperance extending over a period of eight years. Of these about

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eighty per cent. have been permanently cured. Of the remaining twenty per cent. a number cannot be traced; a number indifferently submitted to one or two treatments out of deference to the entreaties of friends, and hence there was no objective self-surrender; a few had become paretic before the treatment was begun; a small fraction were society women who, in my experience, are almost without the pale of hope. In no other condition that I have been called upon to treat by suggestion am I warranted in saying to the sufferer, "If you sincerely desire to be cured of this malady, and will carry out my instructions faithfully for a year, you can be cured beyond a peradventure."

The mania for drink may have for its object a potable other than the ordinary alcoholic beverages—for instance, absinthe, cider, tea, coffee, or even water itself, which is occasionally swilled in immoderate quantities by flock-pated invalids who have been instructed to drink it without a qualifying adverb. The sipping of absinthe, known as the green vice, a French accomplishment in its origin, is on the increase in this country, and absinthe frappés are served at many of the clubs and saloons. Absinthe is a pale-green liqueur made by steeping in alcohol the leaves of flowering tops of wormwood (absinthum) with parts of other aromatic herbs. Its first effect is a strange exaltation accompanied with unusual brilliancy of thought. But to him who persists in its use, it means, as Marie Corelli depicts it in "Wormwood," "more than death; it means crime of the most revolting character, brutality, cruelty, apathy, sensuality, frenzy." The common symptoms of absinthism are muscular tremor, loss of strength, emaciation, impairment of brain power with vertigo and hallucinations, epileptiform convulsions terminating in paralysis. In the words of a London observer:

"The forms of absinthe madness are so many and so varied that it is impossible to lay down any general rule for them, but by the kindness of the doctors in charge of the special police infirmary in Paris I am enabled to describe a few of the most extraordinary of their patients.

"One absinthe drinker had a mania which made it impossible for him to see a blue silk dress without attempting to set it on fire. He was arrested on a national fête day for having put his lighted cigar to no fewer than thirty-seven dresses. A form of cannibalism is quite a frequent thing among absintheurs, and there are many in the Infirmerie Speciale du Depot who have bitten pieces out of the faces of their dearest friends under pretence of kissing them. One man who died recently had to be prevented by force from literally eating his own flesh. Many of the absinthe drinkers suffer from hallucinations which have no criminal tendency, but usually their vagaries are the outcome of a fear of persecution.

"One of the most remarkable victims of this kind was convinced that invisible enemies persecuted him by means of electricity. For months he used to bury himself in the country, living in a ditch six feet deep, and covering himself with earth every evening. One day he came to Paris, and was promptly arrested for the peculiarity of his costume, designed to protect him from imaginary persecutors."

Pressure is now being brought on the French government to follow the example of other countries where the manufacture and sale of absinthe are forbidden by law, and so protect its people from the most degrading vice of the age, which not only manufactures maniacs, epileptics, idiots, murderers, and monsters, but transmits to innocent children the most harrowing mental and bodily defects.

Coffee made by percolation and tea quickly drawn with boiling water, if used temperately, are true foods. They retard tissue waste, appease hunger, revive energy, and so neutralize the effects of wear and strain. But boiled coffee

and tea steeped by the hour are poisons, because they contain not only the alkaloids caffeine and theine, with nutritious vegetable albumens, but tannin and other secondary extracts as well, which interfere with digestion and impede the general rapid interchange of tissue that constitutes health. It is excessive use, or improperly prepared infusion, that causes the palpitation, vertigo, insomnia, general nervousness, hysteria, disordered digestion complained of by some patients. But these are symptoms of tea and coffee poisoning, not of tea and coffee drinking, and they are also the symptoms of many other kinds of poisoning. All that has been written defamatory of coffee as coffee, and tea as tea, is simply so much literary Greek fire. The temperate users of these beverages intelligently prepared are not mentally defective or bodily incompetent as certain seekers after notoriety would have us believe. It is the verdict of centuries that they are better able to fulfil function, to bear exposure without after effects, and to create along the lines of their aptitudes. The fact is overlooked that anything good—bread itself—if taken to excess becomes a poison. Tea and coffee drinkers are not necessarily tea and coffee drunkards. The brightest minds, bravest hearts, most robust constitutions the world ever produced, have characterized consumers of tea. The man of brains knows that coffee stimulates thought and that tea imparts expression, both making all intellectual processes easy and rapid. But this does not justify intemperate indulgence like that of the poor working-women, who use tea as a whip, who keep a pot of it simmering on the cook-stove, and make twenty or thirty trips thereto daily, or the business men who, eschewing alcoholic stimulants, sip black coffee at brief intervals during the day, developing in consequence palpitation, nervousness, insomnia, and, in some cases of extravagant abuse, hallucinations like those of

delirium tremens. As a cerebral stimulant, coffee is less harmful than tea, for it contains less tannin and hence is less astringent. Moreover, it does not engender the depression of spirits, hypochondria, and despondency that frequently accompany the peculiar glistening appearance of the eye and the abnormal cerebral activity of the tea drunkard.[1]

[1] Reformers should bear in mind the fact that in condemning such innocent drinks as tea they are furnishing, in a way, ammunition for the advocates of less innocent ones, who are always ready to utilize any side arguments that are afforded them. Tea, like many other useful things, may not be a valuable element in an infant's diet, and is liable, like every other good thing, to be abused; but it has few objectionable qualities, and may be counted as one of the things adding to the material happiness of life. — Editor *Journal of the American Medical Association*

CIGARETTE ADDICTION

The cigarette inhaling habit is more devastating to the health and morals of boys and young men than any other vice that can be named. The astonishing feature of the situation is that comparatively few people realize the inroads it has already made on the health, morals, and possibilities for usefulness of our American youth. One explanation of this is contained in the fact that a very large number of physicians in every community and of the professors in our colleges are addicted to the cigarette, and naturally are handicapped in the influence that they should exert in suppressing this alarming evil. —Charles Bulkley Hubbell.

As a hinderance to a boy's getting employment, cigarette smoking is a factor, for the reason that tobacco makes boys dull. As an employer of labor, I would not have a boy in my service if I knew he smoked or used tobacco in any way. Dull boys grow up to be dull men, and dull men are not wanted.—F. D. Underwood, President Erie Railroad.

[NEXT to alcohol, there is doubtless no article of human consumption the temperate use of which has been so unjustly denounced, and the abuse of which has done greater harm to mind and morals, than tobacco.] While the author of this chapter is not a smoker, he is at the same time not a bigot; and in the paragraphs that follow he but states his own impressions of cigarette smoking as derived from his observations in hundreds of cases.

The real danger in the use of cigarettes consists in the habit of inhalation, whereby the volatilized poisons of tobacco are brought into immediate contact with many hundred square feet of vascular air sac walls in the lungs, and are thus promptly and fully absorbed to be diffused

into the blood and carried on their fatal errand to the several organs of the body. Young subjects immediately learn to inhale. They are, moreover, markedly susceptible to the influence of these poisons, which include ammoniacal vapors that dry the throat and liquefy the blood—deadly carbonic oxide that induces a drowsy, dizzy condition and disturbed heart action—prussic acid in combination, and nicotine equivalents, all virulent nerve poisons, capable in their conjoint action of paralyzing the muscles of breathing and so causing death. School-boys who become addicted to cigarette smoking exhibit in a brief time its demoralizing effects. Their sallow skins, sunken eyes, and discolored fingers betray the secret they would like to conceal. They are listless, forgetful, backward in study, and conspicuously lacking in power of attention and application. As the habit is pushed, they become excessively nervous, suffer from shortness of breath, fluttering heart, giddiness, tremor, insomnia, irritable throat, impaired digestion, malnutrition, and often from dimness of vision, which has been known to culminate in blindness. The whole system becomes tobacconized, the organs and tissues of the body smelling of tobacco reek.

The mental decline is appalling. Boys who begin the use of cigarettes at six or seven years of age, as many do, break down and may become hysterically insane. Boys who contract the habit later in their youth, going to the usual extremes in the abuse of cigarette smoking, are likely to become nervous bankrupts before they are twenty-one. But gravest of all the resulting evils is the lessening or complete loss of moral sensibility, with a conspicuous tendency to falsehood and theft. The moral propensities are eventually destroyed because of the destruction of those elements of the brain cells through which moral force is expressed. The victim degenerates into an unmanly, un-

principled, irresponsible doddy-poll, in splendid fettle for the penitentiary or the mad-house. Such is the influence of cigarettes on character.

I am citing no imaginary cases, but a type of many I am called upon to treat. The majority of youthful delinquents, of the boys in our state reformatories, began their criminal careers as cigarette fiends. In older persons, inasmuch as alcoholic stimulants antagonize the depressing effects of tobacco, inhalation of the smoke leads in time to dipsomania. Alcoholism cannot be cured until the inhalation habit is disposed of. Is it to be wondered at that many business firms are declining to employ young men who are addicted to cigarette smoking? A judge of the Supreme Court once said to me that he had been obliged to discriminate against such clerks; and when I asked why, his reply was, "They are almost sure to be dishonest."

In the *Journal of Inebriety*, Dr. Crothers recently instanced the case of a New York banking house in whose counting-room is displayed the following sign:

"Cigar smoking is permissible, pipe smoking is tolerated, but the use of cigarettes is forbidden. No business will be done with a cigarette smoker." In reply to an inquiry, the manager of the house said: "I have found by bitter experience that the cigarette smoker is the most degenerate of all the persons I deal with. He is careless, reckless, untruthful, and utterly wanting in manhood and frankness; his brain is bewildered, and there is nothing before him but rolling cigarettes, taking a few puffs, and considering himself equal to any occasion. I don't know the reason, but the cigarette smoker is the most nervous, childish, faithless man that we have anything to do with."

There are conditions observable in some cigarette smokers that would not seem to be legitimately referable to nicotine

poisoning, but which suggest opium effects. Although cigarettes have been analyzed many times by different chemists of reputation and responsibility, Professor Charles F. Chandler included, only one analyst has ever reported opium or morphine in a cigarette. If Dr. Chandler be correct in his opinion that "the worst thing in cigarettes is tobacco," and he might have added "the worst tobacco," then we must look to nicotine equivalents in explanation of much of the moral astigmatism prevalent among American boys and young men.

The method pursued with cigarette smokers, many of whom go to bed smoking and get up smoking and spend the day smoking, inhaling the fumes of from fifty to one hundred cigarettes in twenty-four hours, has been to deprive them gradually of the deleterious gas. Suggestions are first given to smoke fewer cigarettes each day; secondly, to detest tobacco and drop the practice. (See page 82).

The following case is typical:

J. L., aged eighteen, a nervous wreck from cigarette addiction—suffering from tobacco heart, fugitive pains, trembling of the fingers and hands, inactive liver, mental torpor—had persistently tried to break off the habit, but without success. Various advertised cures had failed. The young man was hypnotized and the suggestion was given to him to reduce the number of cigarettes gradually from thirty a day, his average when not flush of money. This the patient did, having smoked only four cigarettes per diem during the whole week following the suggestion. A week later he was again hypnotized and told very emphatically that he had given up smoking and had no further use for tobacco—that cigarette smoking would nauseate him, keep up the irregular action of his heart, destroy his nervous equilibrium, and interfere with his business prospects. The reward of abandoning the habit was then pict-

ured to him—restored health, the approbation of his own conscience, the securing of a position in which he would win the respect of his employer by honesty and faithfulness, business success, and social rise. He was told to awaken with a feeling of encouragement and manly self-dependence, which he did. After the lapse of another week he came to my office and reported that he had not smoked once in the interval, nor felt the slightest inclination to do so. His general health was good, the rhythm of his heart perfect, his skin clear of an erythematous eruption that covered his body. A third treatment was given, and he was discharged cured.

Hypnotic suggestion is thus a far more satisfactory method of dealing with this vice, and infinitely more prompt in its action, than any tobacco antidote tablets, coca-bola, tobacco nervine, etc.

Cigarette smoking has become a stigma of degeneration, and for the best of reasons. The association with the habit of moral involution should insure its extinction among refined persons. It is the recognized brand of ethical instability. Especially to be deprecated is its spread among American women, who would do well to remember that it renders a woman not only common, but in the end morally insecure. Society may be tolerant of the abuse in men; but the bounds within which a lady may transgress and remain a lady are too narrow to make any license safe. *

Would that what Dr. Benjamin Ward Richardson, of London, said in this connection thirty years ago might forever hold true: "If a community of youths of both sexes, with finely formed and powerful progenitors, were to be trained in the early practice of smoking, and if marriage were to be confined to the smokers, an apparently new and a physically inferior race of men and women would be bred.

Such an experiment is impossible, for many of our fathers do not smoke, and surely none of our mothers. And so, *chiefly to the credit of our women, the integrity of our race is fairly preserved.* With increasing knowledge, we may hope that the same integrity will be sustained."

DRUG HABITS: MORPHINOMANIA, HEROIN HABIT, COCAINE ADDICTION

In one breath the morphinomaniac, with tears running down his face, will beseech the physician to cure him of the habit which is destroying his happiness, and at the next moment he will use every form of deceit and cleverness to obtain the drug which he craves.—Dr. Hobart Amory Hare.

With the withdrawal of the morphia only a small part of the work has been done. In a still higher degree than in alcoholism, a lowering of the power of resistance remains after the abuse of morphine, which leads the patient to have immediate recourse to the drug when suffering from overexertion, disagreeable conditions, or pain. This weakness usually perdures for a year, while the morphinist considers himself cured when he has gone without the alkaloid for a few days. Until this fatal self-deception is done away with, the gloomy prognosis of morphinism will hardly improve.—Dr. Emil Kraepelin, of Munich.

It is the province of suggestive therapeutics to remove this deception and protect the convalescent during the year of probation.—The Author.

ALL the great suggestionists have successfully treated morphinomania by inducing hypnosis and implanting an *idée fixe* against the use of the drug in question either by hypodermic syringe or mouth.

Morphine-hunger, as may readily be inferred, often originates in the sense of relief attending the administration of morphia for the purpose of alleviating pain or the exhaustion due to overwork. The drug soon becomes indispensable, and a necessity arises for a gradual increase of

the dose to produce the required effect. Chronic morphine poisoning is the result, with its irresistible craving for the alkaloid; its loss of appetite, sleep, and physical vigor; its mental irritability and instability with outbreaks of rage; its brain degeneration with the accompanying moral palsies, pseudomania, mania for deception, will paralysis. Consumers of morphia (and it is estimated that there are a million in North America) are adepts at prevarication, lie unblushingly to obtain the drug or to conceal the fact of its use. Even when committing themselves to an institution for cure, they sew up morphia in their clothing, or make arrangements to subsidize the employés. In one instance known to the author, a lady whose husband was under treatment at a sanatorium became demoralized by his agonizing petitions for the drug that was being withdrawn, and slipped a sugar-coated pilule into his mouth each morning with a kiss. The authorities were for a long time baffled in their search for the means of supply.

Morphine cannot be suddenly cut off from the patient, as there is danger of collapse in such heroic treatment; it must be gradually withdrawn. Hypnotic suggestion renders such reduction absolutely painless to the subject. It further inhibits the nervous restlessness, mental excitement, physical pains, and profound depression that ordinarily characterize discontinuance of the habit. In three weeks' time the patient is independent of morphia, without any realization of the fact—for if he be in the hands of an incorruptible attendant (and there is no use in treating him without such) he obeys the suggestion to trust that attendant implicitly, to attempt no deception, to question nothing that he is directed to do, and to suppress all curiosity as to the amount of morphine allowed him daily. After he has discontinued the use of the drug, there are two dangers that must be reckoned with: first, that he will relapse;

secondly, that he will have recourse to another stimulant. In the morphinomaniac the suggestions come in conflict with a more than ordinary massive impulse to resort to the dangerous spur.

Moreover, his sincerity lacks staying power, his faith is equally unstable, he becomes discouraged on the slightest pretext, and is prone even to abandon treatment before he has given it a fair trial. For these reasons good results never follow self-treatment. The author uniformly declines to treat morphine habitues unless they submit unconditionally to his terms during demorphinisation, and surrender themselves without reserve to his attendants or nurses.

A mother writes thus instructively of her son—my patient—who after quitting the use of morphia began that of liquor:

"He commenced to take morphia under medical direction to allay intense pain. The habit grew on him, but you know the story without my going into further detail. A year ago, when he was taking sixty grains of morphia daily, he made up his mind to stop. His nervous system was so unstrung by his efforts that for seven days he was unconscious, and his physician feared his mind would be entirely gone, or seriously enfeebled. Strange to say, the only evidence of the fearful struggle through which he had gone was an intense nervousness, a slight thickness of the tongue, a little slowness in collecting his ideas, and a wrong conception of direction when he attempted to walk. He has now entirely recovered, has not touched the drug for over sixteen months, and has the greatest horror of it. But, whether this old habit laid the groundwork for the new one or not, I cannot determine; to-day he has an unconquerable appetite for liquor. He has fought against it, and would give anything in the world to be able to say "no" when he is tempted, but his power of moral resistance seems

to be entirely gone. Now, I believe this, if there is a tonic for a physical condition there should be one for a mental condition. Can he have suggested to him such a desire to use his own will power as will enable him to destroy this appetite also?"

Three months afterward the lady wrote that her son was "clothed and in his right mind."

A representative subject was instructed, while in hypnosis, to reduce the amount of morphia taken daily thirty-three and one-third per cent. by dropping the noonday powder, and the depression occasioned by the loss of the morphia was compensated for by the administration of one-thirtieth grain strychnia every three hours, one-quarter grain sparteine in the intervals, and coca port in the afternoon, with nourishing food regularly taken, carriage drives in the open country, cheerful company, and rest in bed at night whether sleep came or not. By such reinforcement of the suggestive treatment with tonics and nervines, the patient's nerve centres were rendered immune to the usual discomforts of deprivation, the dose of morphia was quickly reduced to one-eighth, one-twentieth, one-fiftieth, one-one-hundredth grain, and in three weeks the sufferer was radically cured, and discharged with the suggestion that there would be no "after-cravings," and that he would never relapse—and he never has in the five years that have intervened. But two years after his cure, while under the strain of great business worry, he remembered the bracing effects of coca wine, and had recourse to it as a stimulant. Of this habit he was promptly broken by three treatments.

In cases where the drug is administered hypodermatically, and fascination for the needle has developed into an insane impulse, the patient is directed by suggestion to hand over the syringe and solution to the nurse, and while this

dose is gradually reducing, to submit to the needle-thrust only under protest.

Heroin, a morphine derivative (the diacetic ester of morphine) largely used in cough mixtures as a sedative and respiratory stimulant, has recently come to the front in the rôle of a dangerous rival of the great alkaloid. At one time it was used as a cure for morphine addiction in the belief that if substituted for morphine the habit was more easily disposed of. As Dr. Jennings shows in his work on the *Morphia Habit*, it removes all desire for morphine, but when it comes to leaving off the heroin, the patient finds himself in a much worse predicament than before—exposure to dangerous interruption of breathing and circulation. At present, owing to the respiratory syncope the withdrawal of heroin is likely to produce, the original policy has been reversed, and in order to avoid the danger of respiratory failure morphine is substituted for heroin as the latter drug is withdrawn from the habitue. When the patient is thoroughly under the influence of morphia, the regular treatment for morphia addiction is in order.

The heroin habit is easily formed, and ranks second to cocaine addiction in its deplorable results and in the difficulty with which it is overcome. The author has treated two cases of it by suggestion—both unsuccessfully. The one was that of a gentleman whose physician had switched him from morphia to heroin, and who was daily taking sixty grains of the latter drug. He was practically *in articulo mortis* when first seen, and shortly succumbed to the toxic effects of a miscellany of poisons.

The other case was that of a lady whose secret was known only to herself and him. She refused to place herself in the hands of a faithworthy nurse who would have diminished the dose, in harmony with the suggestions offered—so that just what is occurring or has occurred no one will ever

know. How far the action of the mind is falsened by heroin the writer has had little opportunity to judge.

Of all drug habits, cocaine addiction—in the subtleness of its inception, the arduousness of its cure, and the direful nervous and moral wrecks it makes of its victims—is *facile princeps*. And the habit is not confined to the well-to-do. As is absinthe to the working-man of France, so is cocaine becoming to the American laboring class, even to the newsboy and shop-girl—a cheap and easily obtainable pick-me-up. The habit has spread with such alarming rapidity that thousands of our youth, as well as of mature men and women, are in its frightful clutch. The Arab of the gutter buys it in the form of catarrh powders or tooth-ache remedies, pawning everything he can spare or steal to purchase the drug he cannot do without. His dull, sunken eye and ghastly, pinched facial expression betray his secret, and he soon becomes a nervous bankrupt whose career is prone to end in delirium and insanity. The negroes of the South have learned the mystery of its power, and double their strength for hard work with generous allowances of the popular stimulant. The lepers of high life, the women of the demi monde, in common with the overworked physician, clergyman, and man of affairs, find in cocaine an attractive brace for exhausted nerves and fagged brain.

Many first learn of its effects from its administration by medical attendants in the form of collyrium or nasal spray, and continue to use it after the condition for which it was prescribed has been relieved. None of the victims so insidiously created seem ever to forecast the inevitable brain wreck that waits upon the use of the drug. The irresponsible fancy-monger of to-day develops into a delusion-rid madman to-morrow. The man whom a single snuff at first impels to merely vulgar fanfaronade, rapidly degenerates in nervous and mental efficiency, loses the power of sustained

attention and expression of will, becomes dead to all moral restraint, and ends his career in an institution.

Cocaine habitues require the strictest supervision during hypnotic treatment until the dangerous hallucinations are put to flight, and in order that the insane determination to elude vigilance in efforts to obtain the drug may be properly guarded. The stimulant must be withdrawn with the greatest circumspection. A physician who under the influence of my suggestions suddenly left off too large a fraction of his daily dose fainted while ascending the steps of my residence, and cocaine had to be administered to avert a threatened collapse. By a very gradual diminution of the dose under suggestion, this patient, through the co-operation of his wife, was radically cured without further mishap.

Another physician, a morphino-cocainist, after vainly attempting to subsidize my nurse, dismissed him, and persisted in a career of deception and drug abuse which culminated in the delusion that his wife and child constituted a horde of assailants. The latter narrowly escaped with their lives from the thrusts of his amputating knife.

The tendency of cocaine to dement may be further illustrated by the case of an actress—the worst case of maniacal promptings ever brought to my attention—who had for months snuffed daily two dollars' worth of a popular catarrh cure. She lived in an atmosphere of harrowing delusions and fears, refused the treatment she had sought at my hands, and when her family strove to induce her to accept it, she burst into uncontrollable explosions of rage and terror. Her brother and cousin became in her imagination officers of the law charged with her arrest. She stood them off with a revolver, and for days held the household at bay, until exhaustion put an end to her frenzy.

There is no cure for such extreme cases of narcotomania except through confinement in an institution where the

subject is obliged to submit to the treatment that will save. A most excellent law is in force in Nebraska for the benefit of such sufferers, which law sooner or later will in substance be on the statute-books of all our States. It provides that dipsomaniacs, inebriates, and persons addicted to the excessive use of morphine, cocaine, or other narcotic drugs, shall be detained, cared for, and treated in the Nebraska Hospital for the Insane. If, on investigation, the commissioners of insanity shall find the information filed to be true, they shall impose a sentence of detention in the hospital, not exceeding three years. The patient shall be placed in a separate ward, and shall be given such method of treatment as is deemed best to eliminate the effects of alcohol or narcotic drugs, to build up the system physically and mentally, and to strengthen the moral character. Any patient whom the superintendent of the asylum believes to be cured may be paroled conditionally on his signing a pledge agreeing to refrain from the use of all intoxicating liquors as beverages and from that of morphine, cocaine, and narcotic drugs during the term of his commitment, and to avoid frequenting places and association with people tending to lead him to the use of the same. And such paroled patient must make written reports to the superintendent on the first day of each month, on blanks to be furnished for the purpose, to the effect that he has not, in any respect, violated the terms of his parole, which reports must be investigated and approved by the county commissioners of insanity. If, at any time, a patient on parole shall fail to make a report, or shall fail, in any respect, to fulfil all the conditions on which said parole was granted, he may, without any further proceeding whatever, and on the written order of the superintendent of said hospital, be taken and returned to said hospital, there to be detained and treated as provided herein.

PATHOLOGICAL DIFFIDENCE: MORBID SELF-CONSCIOUSNESS

I pity bashful men, who feel the pain
Of fancied scorn and undeserved disdain,
And bear the marks upon a blushing face
Of needless shame and self-impos'd disgrace.
—COWPER.

PATHOLOGICAL diffidence has become an exceedingly prevalent condition, inhibiting the best expression of thousands of American men and women. Singers, public speakers and performers, actors and actresses, suffer from various forms of stage nervousness which has no rational cause for its existence; even business men and women —bankers, cashiers, stenographers—are not infrequently handicapped in their professional work by a morbid self-consciousness that seriously interferes with their success. And all who are so afflicted agree in the opinion that nobody who has never been through the ordeal of such nervousness can form any idea of its horrors.

The subjects of pathological diffidence become excessively nervous in the presence of strangers. Laboring under the impression that everybody is noticing, criticising and ridiculing them, they blush and drop their eyes if looked at. They twitch, tremble, feel as if they were going to weep; they fear that their knees will give way and they will sink to the floor; they wish the earth would open and receive them; their hearts beat tumultuously, cold perspiration covers their bodies, a clutch is on their throats, their mouths

are dry, their voices husky or faltering; they can't catch their breath; they stare, sputter, stammer, lose the power of attention, look the picture of confusion. A man may be sitting in his office normal, but the moment he puts on his hat and coat to go down in the elevator, he is seized with violent trembling induced by the belief that people are going to look at him and laugh. Blood rushes to his face and ears, and he wishes himself out of sight. Many of these subjects are afraid to go into a restaurant and be seen eating; others "sneak out and hide" when company is announced, lest they make fools of themselves, or venture forth only on dark nights, so as to keep out of sight of their kind. All dread meeting strangers; fail to assert themselves as they should, when under observation; lose their thoughts in the presence of superiors, forgetting what they had to say; their minds become a blank. Not a few of my patients have been deprived of the power to sign their names before people. They can do it a thousand times if not required to; but if asked to, they find themselves suddenly paralyzed, and blush painfully. They live in deadly fear of meeting some one who may request them to witness a paper or sign a check. They refuse all invitations to dinners and functions. Several of these sufferers had taken to drink in the hope of securing courage to attach their signatures to letters and documents. It is not an uncommon practice for diffident persons to drink heavily (one of my patients drank a quart of whiskey a day) in order to make them feel at ease with people whom they are obliged to meet for business or other purposes.

Among the two hundred cases of self-consciousness treated by the writer have been persons who were too bashful to keep appointments; who have resigned high-salaried positions because of the facial flushing inevitable to intercourse with human beings; who would go up in an elevator

and come down again without attempting to see the man they had started out to interview; who could call on patrons but were prevented by shyness from saying what they intended to; who were so afraid of conspicuousness as to "quiver" with terror at the thought of wearing a Prince Albert coat and silk hat at a wedding reception; who must sit in church so as to see the congregation come in gradually, as they were unable suddenly to face a large number of people; who were obsessed with the idea that if they raised their hats, as courtesy requires, they must blush; who could not leave a railroad train at the desired station lest they should encounter the eyes of some one in passing down the aisle of the car. And three blushing men, who described it as agony to ride in a crowded conveyance, lived in Boston because in that city passengers are permitted to ride on the front platforms of the electrics. Here they were exempt from scrutiny. One of these blushers describes his case as follows:

"As a child I was what one would call 'bashful,' and would blush for no apparent reason. I thought that in time I would get over this habit, but instead I have fallen into a worse state than ever. It seems beyond comprehension, perhaps, to one who has never been troubled in this way, but I am almost continually blushing without cause. I blush when spoken to, when looked at, and even when holding an ordinary conversation, so that it is constantly on my mind, and makes me most unhappy. But in twilight, when I am quite sure my weakness will not be noticeable, I never blush.

"Accompanying the blush is painful self-consciousness; embarrassment in meeting people (men in the same degree as women), particularly when walking; difficulty in controlling eye muscles; uncomfortable feeling of being stared at when passing friends' houses; general lack of confidence

and poise. This is particularly noticeable in the presence of business superiors; in salutations and contact with them there is a feeling of failure to win their regard and goodwill. On taking dictation from one of these men with whom I am unfamiliar I become unnerved, cannot control my pen sufficiently to write characters legibly, which results in failure to decipher them, although I could have readily taken the dictation had I not been embarrassed.

"At times the matter preys on my mind until I am in a most depressed state. I like society, but on account of this unfortunate state of affairs I cannot enjoy myself while in company, and sometimes I think I will go to the country and live in seclusion for the rest of my life."

Men like this are not necessarily cowards. They sometimes display the highest mettle in a personal encounter; while they might stand helpless with self-consciousness in the presence of a child fallen before a motor-car—the power to rescue completely destroyed. (Such was the actual experience of one bashful patient.)

The climax of this morbid diffidence would seem to be reached in the case of a young man who told me he was so bashful that he could not stand the gaze of his own eyes reflected from a mirror, and in that of an Italian opera singer who suffered such acute torture in the presence of an audience that rather than appear in public as advertised one evening she leaped from an upper window of her father's house. After lying in the hospital a year, she came to me for relief from her self-consciousness, and soon was able to sing without bewilderment before the great managers and their critics.

The terror of anticipation with its appalling reaction is aptly described by a professional singer who has been cured absolutely of her obsession by suggestion:

"I fight the self-consciousness and reluctance to sing all

day and for hours before I can go to sleep. During the last attack I finally dropped into a troubled sleep each night after midnight and awoke between three and four o'clock with a start, heart still beating wildly. This happened every day for a week. By the time I was ready to sing I was so depleted nervously that my voice was dead and lacking in resonance and vitality, my face pallid, good phrasing was out of the question, and I merely "got through" the solo by dint of a last tremendous effort at self-control. I sing *through* the condition, in spite of it, and not by rising superior to it. For two or three days after, I experience the same mental condition—morbid reiteration of just how I did the solo and all my feelings in detail, also the same sleepless nights."

The cause for pathological timidity and self-consciousness —a true psychic disease—is to be sought for in a mental incapacity largely hereditary or due to prenatal influences. Such incapacity is especially characteristic of unwelcome children, and hence is a birth-mark. The mother who is rebellious, prays that her child may be still-born, vainly seeks to get rid of it, is likely to transmit this character defect. Children born of such mothers are never like other children; they shun society, prefer solitude, are oppressed with a sense of isolation and friendlessness, sit for hours at a time—under a tree, for instance—weeping, for no apparent reason, and are suicidal. They go to school for two weeks, and then break down under the strain of association with their mates and stay out three. They are usually unhappy in the company of women. Some of them hate all women, instinctively associating their wrongs with the sex in general. A bashful patient wrote in regard to this point:

"My habit of blushing and the fear of it have existed as long as I can remember, and are the consequence of being born of a woman who not only cursed me from the moment

she became aware that she was to be a mother, but never ceased during my childhood to tyrannize over me in every possible way. Such conduct gradually created in me the idea that I am a fool and inferior to others, especially as regards intelligence; which fact, in my false view of the subject, is apparent to everybody I meet; hence my blushing. The company of ladies brings greater humiliation to me than that of gentlemen, simply because the bad treatment I received came from a woman whom I have grown up to consider as a fair specimen of her sex."

A great fright, sudden shocks, cossetting and petting on the part of over-indulgent women relatives, may also operate as causes of diffidence. One gentleman ascribed his "desperate fear of people" to the fact that he had been "too much of a mamma's boy."

Suggestion is the only encouraging instrumentality for unmaking heredity in such patients, and putting them in fettle for the exigencies of every-day life. The sleeping subject must be imbued with a feeling of equality, and all sense of inferiority and admissions of imperfection in the presence of his fellow-beings must be removed. He should be made to see that such undervaluation of self is immoral, because it subtracts from his efficiency and his capacity for happiness; that there is no self-conceit involved in placing a proper estimate on his own powers and rights. He is then assured that he is immediately in the position of no fear of others; that others have rights in him, which prohibit his rendering himself inaccessible; that select companionship is the antidote to his reserve; that he is at ease everywhere—at church, theatre, social function, dinner, dance, on ferry-boats, in cars. Under all such circumstances (and any others that have a specific bearing) he is done with self-consciousness and its physical manifestations of nervous panic, tremor, tension, morbid flushing and sweat, averted

eyes, sinking feelings, mental confusion, inability to find the right word in conversation. He remains calm and self-possessed in the company of any and all human beings. He goes forth into the world, indifferent to the gaze, thoughts, and remarks of those whom he meets, perfectly cool when under fire, and without any expectation of a return of his diffidence. He feels out of place nowhere. Worry and depression are banished; cheerfulness and confidence are installed in their place.

If the subject be a public speaker, he is made to realize that the discourser who sympathizes with himself can never hope to gain the sympathy of his audience. Great men are never disconcerted. This thought, suitably expanded, I have found to be a most potent suggestion.

Such is the general tenor of the impulsion I give, varied of course to suit the peculiar requirements of each individual case.

Self-suggestions of similar import may be administered by the patient to himself in accordance with the instructions given on page 82, and are often efficacious. Some persons are exceptionally capable of this kind of appeal to transliminal faculty, and susceptible thereto; it should therefore be faithfully tried in all cases where persistent and continuous effort is necessary.

SPEECH DEFECTS: STAMMERING

Of forty-eight patients whom I have treated for stuttering by suggestional methods, fifteen have been completely cured and nineteen greatly improved. Many of these cases lacked perseverance, so that I am convinced the result would have been far more satisfactory if the treatment had been prolonged. The younger the subject, the greater the chance of cure.—Dr. Otto Georg Wetterstrand, Stockholm.

One of the most urgent needs, in view of the large percentage of persons affected with speech hesitation, is for an institution where this grave and painful, but most curable affection of childhood and youth, can be treated with conditions so controlled as to make the prospect of cure most favorable. Wealthy philanthropists should be appealed to.—President G. Stanley Hall.

FUNCTIONAL disorders of utterance, like stammering, stuttering, lisping, and temporary loss of speech from nervous shock, are appropriate conditions for suggestional treatment.

The musical instrument with which we speak and sing is formed of two elastic membranes known as the vocal cords stretched side by side across a short tubular box, the larynx, placed on the top of the wind-pipe. Voice is due to the vibration of these vocal cords set in motion by air forced from the lungs by the muscles of respiration. It is modified by the resonance chambers of the chest below and of the mouth and nose above, and is converted into articulate speech by the action of the lips, teeth, tongue, palate, and jaws. Vowel sounds are produced by simple cord vibration, modified by the different sizes and shapes assumed by

the resonant cavity of the mouth; consonantal sounds, by certain adjustments and movements of the mouth parts above the larynx, amounting in some instances to an obstruction or cut-off of the out-going air in the emission of voice sounds.

Speech is thus the result of various muscular actions upon the tone-producing blast of air forced up by the diaphragm through the larynx and out at the mouth. For its successful expression, to quote Dr. J. S. Bristowe, of London, "it is necessary that three distinct and complex mechanisms—the respiratory, the phonetic, and the articulatory—shall act with precision and in exact concordance; that the lungs shall be expanded at suitable intervals and to a suitable degree, and that the force of expiration shall be regulated to a nicety; that the *rima glottidis* shall be opened or closed according as surd or sonant letters are to be produced, and that the tension of the cords shall be accurately adjusted to the pitch of the musical tones required; that the movements of the lips, jaws, tongue, and soft palate shall be accurately adjustable for each literal sound, and capable of passing from one set of adjustments to another with rapidity and smoothness. Of all these co-ordinated movements, those connected with articulation are the most various in their grouping, the most rapid in their changes, and the latest learned. It is therefore natural that any hitch or spasm interrupting speech should occur at the instant of passing from one literal sound to another; that is to say, at the moment of transition from one set of muscular combinations to another set." Exquisite co-ordination of muscular movement is thus necessary to smooth articulate speech; and stammering or stuttering implies more or less inco-ordination in the required combinations.

Technically, stammering is speech characterized by involuntary pauses and imperfect articulation. A stammerer

experiences difficulty in uttering individual sounds, and describes the retarded words as sticking in his throat. Sometimes there is complete suppression of voice (aphthongia). Stuttering, on the other hand, the commonest of all speech defects, is inability to connect consonants with succeeding vowels in the attempt to pronounce words—uncontrollable spasmodic repetition of the initial sounds of the words it is desired to utter. There is no error in articulation, but distinct spasms of the muscles of phonation give rise to disjointed utterances. Stuttering is to the muscles of utterance what chorea is to those of facial expression, or telegrapher's cramp to the normal co-ordinated movements necessary to the proper manipulation of the Morse instrument. The person who stutters produces sounds, even if they are not the ones he desires to produce, and frequently has recourse to other words than those he vainly attempts to utter.

In ordinary speech defects, stammering and stuttering, as thus distinguished, are conjoint. They do not result from organic imperfection,[1] but find their cause in heredity, imitation (neurotic children are apt to acquire any form of habit spasm in this way), feeble health, or grave nervous disorders. Both are affections of overstrained, fast-grown,

[1] A defective power of co-ordination here argues some ill-understood functional defect in the corpus striatum, the brain-seat of co-ordination of the movements for the utterance of words. It is evidently not the result of inability to use the organs of speech from paralysis of their motor nerves; nor of incurable impairment of the co-ordinating centre of the movements of articulation where the patient, having complete control over the movements of his lips and tongue for all other purposes, is yet unable to utter articulate sounds (stammerers are usually able to whisper, sing, and talk fluently when alone); nor is it due to loss of memory of words (amnesic aphasia). It represents a curable impairment of the functional vigor of the sensori-motor ganglia involved. Structural lesions are excluded, together with mal-development of mouth, nose, and pharynx, nasal obstructions, tongue-tie, etc.

under-nourished, and anæmic children, boys being more susceptible than girls, and both are classed among the physical stigmata of degeneration. Abnormal irritability and extreme mental depression not uncommonly accompany these conditions.

Stammerers have difficulty in beginning the enunciation of words; balk at certain consonants (b, d, g, k, p, t, th, s, and w, being largely specified); hesitate at opening a conversation; cannot talk when they wish to, although perfectly fluent in their rooms at home; cannot ask a question, or pronounce their own names, or introduce a friend, or buy a railroad ticket, or order from a menu card, or talk through a telephone, without the most mortifying exhibitions of the defect. It is especially when he feels that attention is concentrated on him that the stammerer goes to pieces. When he thinks about it, he stammers; when he doesn't think about it, he is fluent. This proves that the disease is not organic. And yet when required to speak, a sinking feeling comes over him, his heart beats tumultuously, he devises means to avoid the ordeal, and these failing, he hesitates, repeats, interjects, strains at every other word, sacrifices verbal correctness for ease of utterance, spoils his English by substitutions of words easy for him to pronounce, and finally escapes from the interview with a sense of inferiority and abasement. Such speech chorea is indeed an insanity of the muscles of vocalization. To quote Dr. Bristowe again:

"The most distressing cases are those in which the spasm extends to parts unconnected with speech—it may be to nearly the whole muscular organism. In such a case the spasm commences, let us assume, at the base of the tongue, the mouth opens widely, and remains in that position; the muscles of expiration work convulsively; the glottis contracts, respiration

is arrested; the face becomes congested and the veins dilate; violent spasmodic movements involve the trunk and limbs; and only after some time, either when the patient becomes exhausted or when he resolutely restrains his attempts to articulate, does his paroxysm come to an end."

This is speech consciousness gone mad, and is well described as "mental anguish."

One of my patients, who was markedly benefited at the age of thirty-five, and who had difficulty almost exclusively with vowel sounds, found himself more likely to stammer in a warm room, after exercising violently, smoking more than usual, or a full meal; when mentally depressed; when talking to his superiors in office, or desiring to repeat anything he had carefully prepared; when it was his turn at a social gathering to tell a story; in attempting to announce his name, when making a call, to the maid who opened the door. He never stammered when talking to children or to social inferiors, when in the open air if not exercising violently, or when alone.

A gentleman for many years a sufferer from the limitations which stammering places upon one's usefulness, had, in sending his application for treatment, written the following masterly analysis of his case, which I transcribe from his letter for the interest and instruction of all persons similarly afflicted. "In my own case," he says, "there is not the slightest organic defect, for at times I can talk as fluently as any one. Stammering is with me the result of a mental condition. I have always believed that if I could only be relieved of the consciousness that I had ever stammered, I would stammer no longer. Will power is ineffective to control the habit, for back of all determination not to stammer is a latent consciousness that I am powerless to combat the fear which through long continuance has be-

come a part of me. In my opinion, a stammerer is to a great extent self-hypnotized. For instance, the fear that I shall stammer in the attempt to utter a certain word—an impression confirmed by the consciousness that I have always done so—makes it wholly impossible for me at times to pronounce that word.

"Then, perhaps, a moment afterward, when the necessity for speaking the word has passed, I can utter it as fluently as any one. This leads me to the conclusion that if I could be hypnotized and given a powerful counter-suggestion to the effect that I had never stammered, and could not stammer even if I tried, the result would be that I should speak naturally and without impediment."

This patient has struck the key-note of the difficulty. Auto-suggestion is unquestionably the cause of stammering and stuttering in many adults. Repeated objective experiences of failure to enunciate fix deeply in the transliminal self, by cumulative impression, an idea of the difficulty or impossibility of enunciating. The transliminal self so impressed transmits the suggestion to the objective self, and the fatal habit becomes confirmed.

If an adult patient could be made to forget that he ever had stammered, he never would stammer again. The popular methods of treating speech defects have in view conscious efforts to overcome the difficulty. The subject must consciously learn how to handle his speech apparatus; he must no longer speak automatically, but regarding speech as a function governed in detail by the consciousness and the will, must acquaint himself with the technic of its production. Suggestive treatment, on the contrary, would conceal all this, and reckoning co-ordination as instinctive, withdraws attention from the procedures involved in speech production and inspires automatic promptitude and accuracy in the use of the vocal mechanism. Talking, like

walking, is a complicated process. Either, to be graceful, must be automatically executed.

In giving suggestions for stammering, the operator should not only assure the patient that he is done with hesitating, repeating, explosive speech, with its catches, breaks, and pauses, and that he is thenceforth of free, flowing, fluent, feeling, and eloquent utterance; but he should have reference also to the immediate cause of the trouble, the particular barrier in spasm. If, for instance, difficulty is experienced in pronouncing words beginning with *b* and *p*, the barriers that remain spasmodically closed are the lips, and the suggestions should be addressed to this particular paroxysm. So, where *d*, *s*, and *t* are concerned, the patient should be impelled to overcome the pressure of the tongue tip against the back of the front teeth and the hard palate; and in guttural *g* and *k*, that of the posterior part of the tongue against the roof of the mouth.

The subject should further be rendered immune to relapses, which are favored by diffidence, worry, overwork, excitement, fatigue, exhausting disease (like grippe), or disorder of any function (digestion)—anything that depresses, coupled with fear that the habit will return. All admissions of inadequacy must be obliterated.

Recovery may be slow, and may be the price of tedious application. Treatment should be repeated a hundred times if necessary, preferably by some forceful member of the family at night, when the patient is asleep. I have seen the most obstinate cases yield to such persistence, and sufferers who were absolutely disqualified for business acquire fluent speech and fill lucrative positions.

INSPIRATIONAL WORK: THE VALUE OF SUGGESTION TO THE PLAYER, THE SINGER, THE MUSICIAN, AND THE ARTIST

Neglect not the gift that is in thee.—I. Tim. 4:14.

That which the gift of nature does in certain limited directions for some few delicately constructed men, that can hypnotic suggestion do for the ordinary clod-hopper, with results, of course, grotesque in comparison with the triumphs of art, but yet quite as striking in proportion to the common man's inferior powers.—Professor F. W. H. Myers.

So soon as the ideal revealed in spiritual feeling captivates the eye with a sense of its worth, life insists on giving it a body. It simply must do something—paint, write, speak, build, organize, reform, heal the sick, feed the hungry, clothe the naked, console the dying, save the lost. It is evident, therefore, that the spiritual life has no one exclusive occupation.—The Rev. Dr. Langdon C. Stewardson, President of Hobart College.

Of all the good work possible to a suggestionist, that which is inspirational in its nature is by far the most thrilling—the evocation of genius from the subconscious to the conscious life in response to the dynamogenic voice of him who is *en rapport.* In numberless instances the writer has precipitated the expression of hidden aptitude in writer, singer, instrumentalist, pulpit orator, diplomat, man and woman of the stage. The inspiration of an actress, for instance, while in the appropriate sleep—the quickening of her confidence in her powers of impersonation, the effacement of all admission of inferiority, the emphasizing

of her native dignity and grace, the pushing of her individuality into strong relief—is possible of accomplishment to one who understands the mechanism of the mind and the laws of dramatic art. A single concrete case will point this experience.

Miss X., now the leading lady in a Broadway theatrical company, but at the time of her visit adjudged to possess but a slender mediocrity, sought at my hands (December, 19—) preparation for a part she had no taste for, no conception of, but which she was forced by her manager to impersonate. Study of the character, and of the actress who was self-conscious in the extreme, convinced me that she was adequate. I divined her sleeping talent; and despite a dominant fear that she would collapse before the footlights on the night of her début, I confidently undertook the labor of inspiration. Hypnosis having been induced, suggestions were framed to meet the necessities of the case, to wit: "You are now in a position to recognize your dramatic gifts, and you are going to express them forthwith, free from diffidence and nervousness. You have grasped in full the dramatic idea of the play of ——. You have confidence in your own interpretation of the character of ——. Your acting will be consistent with this interpretation, sincere and natural in tone, intuitive and free. Realizing the efficiency within you, you will unconstrainedly throw into your art all that magic which fascinates and spells and sways an audience from first to last—your self-possession retained, but your self-consciousness submerged in the spirit of your performance. So will you impress without effort all who witness your acting with your artistic felicity in the portraiture of passion, with the superior quality of your impersonation, your truthfulness to nature, your heavy-handed realism. Moreover, you will not depend for encouragement upon the expressed sympathy or approba-

tion of your audience. You dominate your audience; not your audience, you. For the time being it is yours, to do with what you will. You are now your own best critic. You are convinced that you can make no mistake. Your judgment is satisfied by your loyalty to a carefully studied and deliberately formed conception of ——. There will be no self-depreciation, no undervaluation of your powers, no tacit admission of inadequacy. For henceforth you realize yourself in your higher relationships, you are fearless, you are sustained by a moral and an intellectual courage that will never fail you, you are without misgivings, and you are going before the footlights on the night of —— with the same assurance of triumph that steadied Alexander the Great on the field of Arbela and Napoleon at Austerlitz." And she did it. Two treatments evoked the realistic touch of Bernhardt. It was in her. She was only inspired to express it on the instant; and the people of New York for months gave singular evidence of their wonder and delight. To quote the *Dramatic Mirror*, "She placed herself like a meteor among the stars." May I picture in her own words the post-suggestional experience of a woman of the stage now accorded a position in the foremost ranks of her profession?

"The evening arrived, and as I walked out before the footlights, in view of the audience, a strange sensation came over me. I was conscious of an internal elevation and expansion. I saw more clearly and more confidently than I had ever done. I felt inspired. My whole being became instinct with a new and intense vitality. All the deepest, tenderest, strongest chords of my nature seemed keyed to the highest pitch, and to be vibrating to the touch of some resistless power. I responded measurably, I believe, as I shall respond upon the day when I awake, freed from the shackles of the flesh, to realize the efficiency within me

to be but a reflection from the Infinitely Attributed and the Limitless. My body no longer encumbered me. I was unconscious of it; I was oblivious to all but God and the god in me, and my soul rushed forward in one great overmastering response to some creative communication." This is a perfect analysis of enlightenment and empowerment by one's own oversoul.

An actress, previously fearless, may as the result of illness or nervous shock suddenly lose control of herself, be thrown into a state of helplessness at sight of the stage, become oppressed with an overwhelming dread of forgetting her lines, of not picking up her cues, or of the criticisms of the people on the stage. She trembles at the sound of her own voice, shrinks from interviews with her manager, grows moody and apathetic, and rapidly loses her economic value. In such cases fear may be completely removed from the consciousness by wisely conceived suggestions, and the woman made to feel her part, be her part, and humanize her part, and so to live the character she has assumed as to forget all about herself. She may further be rendered susceptible to the instructions of her manager, so that she will "give out" all that he requires of her, be made to take the right tempo and catch the right atmosphere of a scene naturally, and be filled with physical exuberance without periods of depression and exhaustion.

A hundred singers have invoked the author's aid for general voice development, sensitiveness of the cords to changes of weather, diffidence, and morbid expectation of failure at the time of trial. Many of these persons were under the care of throat specialists, whose assurance of freedom from all organic trouble or deformity justified suggestions to the effect that: "You have a finely developed chest and a perfect instrument of voice expression, so that the tone-producing blast forced up by the diaphragm

will determine a sufficient amplitude of vibration in the vocal cords. Your voice will be responsive to the demands made upon it by your genius. It will never hereafter be interfered with by expressions of physical nervousness. You will not be annoyed, when you sing, by sensations of pressure, suffocation, throbbing at the stomach, tumultuous heart action, tremors, constriction or smarting in the throat. The vocal organs—diaphragm, cords, palate, tongue, cheek muscles, lips—will respond promptly and accurately to your volition, so that you will sing without vocal stiffness or awkwardness, and with no lack of breath control, but with perfect physical relaxation and composure. You will be passive in throat and mouth, but active in diaphragm. Thus your voice will be velvety through the whole register —even, clear, soft, round, full, free, vibrant, luscious in tone, strong and sustained, never tremulous or faltering, flexible, resonant, with great carrying power and range, exquisite sweetness and pathos, and versatile expression. You have faith in your voice and its culture, in its volume, quality, and temperament. You possess a musical brain with fine interpretative faculty, and a perfect sense of rhythm, and henceforth you will sing with force and feeling and dramatic ardor, always detecting and projecting the spiritual interpretation of the masters whose compositions you may render.

"Your throat will never tire. You will trill on any desired note with fluency and accuracy. Your voice will exhibit no dead tones, no harsh or nasal sounds. Placing it well forward, you will sing every tone in perfect pitch, with pure sympathetic quality, from the lowest to the highest, and you will display your voice at its best (doing what you now see you can do), spontaneously, unconstrainedly, automatically, without regard to those who are present, for you are not to be disconcerted by any audience. You are

at ease everywhere, and are never timid when under fire, but aggressive and progressive. You are no longer setting yourself in the background nor undervaluing your talent. You have become magnetic, enthusiastic, buoyant, and, regarding your gift as a sacred trust, you are anxious to exploit it not only as a means of entertaining, but of uplifting and ennobling as well. You are now conscious that you are going to sing as you have never sung before, and you await with impatience an opportunity to put to the test your newly apprehended powers."

If necessary, the sleeping subject should be assured that no physical condition can interfere with her success, that she is indifferent to climatic conditions, so that weather changes will not make the throat froggy or phlegmy and the voice husky, as the secretions of the bronchi, trachea, and larynx, or voice-box, will remain normal in quality and quantity, thus contributing to vocal grace and agility.

In cases where certain notes are difficult to attain, attention must be given to the fact by the suggestionist in some such form as this, according to the circumstances of the case: You are now able to sing the finest high C known; you will sing high B flat and low E. You will sing E above high C with no strain whatever; your very high notes will be true and clear, deep when desired, light and flexible at will. You are no longer hoarse on low tones; the sound will not flatten on your low notes. You will do a better G sharp and A. There is no "scratch" now on your high notes, and you are able to hold all notes as long as you desire.

As almost every singer has an ideal—Sembrich, Schumann-Heinck, Scalchi, Emma Eames, Lilli Lehmann at her best—it is well to include in the suggestions an inspiration to affect the qualities of that ideal—*i.e.*, you will sing with the dramatic power of Nordica, with the freedom of Melba,

with the rich, even voice of Edith Walker, with the grandeur of Schumann-Heinck, only that you will not aspire to imitate her big chest tones through the middle register, etc. —as by the instruction of the individual singer.

When the voice-user is under instruction, the wisdom of impelling her to learn quickly and easily, remember accurately, and apply immediately, is obvious. Her improvement should be made rapidly progressive, and regular as opposed to spasmodic or vacillating.

A large percentage of singers suffer from pathological diffidence, and under the pressure of this malady are forced to stow away their talent in the traditional napkin. They are to be treated in accordance with the instructions given on pages 249, 250.

The following description of such a case, by the manager of the Washington Symphony Orchestra, perfectly reflects the prevailing incapacity, and applies in general to hundreds of artists:

"DEAR SIR,—A contralto in whose career I am much interested was speaking to me some time ago of Dr. Charcot, whom it seems she met as a child in the home of Dr. Briére, of Havre. What this artist told me about Dr. Charcot gives me the hope that possibly you may do for her what she declares, were he yet alive, Dr. Charcot could and surely would do.

"I will therefore place the facts before you, confident that if there is any specialist in America able to help this artist you are the one.

"Possessed of a most unusual voice, rare intelligence, and every possible advantage that wealth, travel, training, etc., could give, an altogether extraordinary career was predicted for this young woman. She was heard privately by the greatest critics in the world. Verdi, Gounod, Mascagni, Sonzogno, Sir Joseph Barnby, Sir Arthur Sullivan, and many others

whom I could name, declared her voice most remarkable for timbre, volume, etc. Then her training, received mostly in Italy, was irreproachable. She was at the age of sixteen engaged to *create* a new Opera! At rehearsal, to her horror, she first discovered that she became panic-stricken when singing before many people.

"As the day of the representation approached, her panic increased to such an extent, that rather than appear in public, and yet unwilling to renounce what she loved so well, the young girl deliberately chose death, but failed of her purpose. For a year she was incapacitated, and then once more she tried to overcome her fear. So far it has been impossible to do this entirely; she has at times been able to conquer it partially, so as to sing in public with great success; but she has always fallen short of the effect which such a voice, under proper control, should produce on an audience. Yet so fine is the voice, so good the training, that opinions have always been divided as to her merit. Some count her as one of the greatest artists in the world; others are puzzled; some say she is no good.

"She is a great singer, a great artist, in the broadest sense of the word, and she is not yet thirty. She has lived for years broken-hearted, knowing herself really to be one of the greatest of singers, yet unable so to declare herself. All who hear her privately are convinced that she is a wonderful artist, and now circumstances in her life point to the necessity of the use of her gift. She is left alone and penniless, with two young children to support, and her one great talent should be a source of immediate income. Were she once to overcome her terror, I am convinced she would enjoy an operatic career.

"Could she be helped by hypnotic suggestion? She declares Dr. Charcot would have tried such. I have this matter very much at heart. If you think there is the slightest hope of cure, I will bring the lady to consult you. It is a curious fact that in all other ways she seems possessed of quite unusual nerve and strength of will. Dr. Bianchi, a well-known Italian specialist, at one time said he thought this artist a good hypnotic subject.

What gives me encouragement is the fact that *she believes* she can be cured by suggestion.

"Engagements are open to this lady all over the world. The impediment is only her own panic. Doubtless she will be delighted to sing for you. You will judge for yourself, and be glad to be the one to help her to success."

The lady in question, who sung up to her reputation of being one of the finest contraltos in the world, was easily cured of her semblance of fear; but fear was not the genuine cause of her disability. She was constrained by a passion to mystify the great conductors and managers by singing before them incognita and setting them guessing as to her identity. She was absolutely destitute of feelings of timidity; but in spite of her poverty persistently refused to accept positions. It was not panic that led her to break her engagements, but an insane desire to cajole and disappoint (possibly the outgrowth of an earlier fear), and this was her obsession. Before she could be treated for the real defect, she returned to Italy.

Numbers of men and women with musical gifts have applied to me for the translation of latent into actual talent. In such cases an appeal is made to the self-regnant along the lines of fearless utterance, through voice or instrument, without diffidence, without thought of extraneous criticism, with force and feeling and dramatic power. Ability is imparted to read at sight, to interpret contents, and to render the thought or emotion through the medium of piano tones evoked by dexterous fingers or of other instrument handled with consummate grace. An improvement is at once noticed, marked by facility in interpreting new and difficult music, by a sureness and delicacy of touch, and above all by the acquisition of perfect confidence before an audience.

INSPIRATIONAL WORK

Proficiency in piano-playing on the part of those who understand the technic is assured in a comparatively short time by suggestive instruction of this nature. The automatic mind is gently wooed to the summits of soul life, where it becomes susceptible to inspiration and burns to launch itself, through music as a medium of artistic expression, into the objective world.

To the pianist may be imparted through this channel perfect pedalling, finger dexterity, velocity, general finish, ability to translate promptly from notes to keys, concentration when playing, clear head and quick wit; perfect memory for expression and interpretation; ready comprehension of the relation of all the parts of a composition, of the building up of chords, and the modulations; capacity to pass easily from one key to another, to play, as it were, by divine inspiration, so that the instrument will literally "sing" under the hands. The performer may be relieved of all trouble in scale work, from fear of runs, from suddenly becoming conscious of the notes, from all uncertainty of touch, and from undue haste to finish when playing before people, thus sacrificing expression. In accompanying, the two individuals may be made to move as one piece of machinery, to coalesce in one organic whole.

That such results can be reached by a person who is himself without musical ability proves hypnotic suggestion to be more than a mere imparting of knowledge or skill possessed by the operator. It is a true inspiration, an appeal to the spiritual self, a kindling of its deepest and sweetest emotions, a materializing of its highest aspirations, a summoning into action of its resistless dominion. If this inspiration be effected on psychological principles by a personality congenitally qualified and judiciously trained, the translation of latent into actual talent will be unattended with any danger of converting the subject into an autom-

aton. The conscious perception of genius, and the conscious appreciation of the worth of each performance from the stand-point of technic, will not be taken from the soul that is operating on the higher plane of apprehension; but the endormee will remain in the post-hypnotic state an intelligent interpreter and renderer of music.

This philosophy may be further illustrated by the suggestions given to a clarinet player who sought development of his aptitude through suggestion.

1. As to sight reading: He was assured in hypnosis, that from the note seen by the eye there would be instantaneous communication to the brain and thence to the fingers; and at swift tempos the procedure would be like an electric flash while he would never give conscious heed enough to his success to become excited and lose control either of the music or his fingers. His brain was made automatically alert, his perception supernaturally quick, his insight clear and comprehensive; and he was taught to submerge his self-consciousness in the spirit of the music to the last degree consistent with art. The co-operation of vision, hearing, and brain action became so complete that when the eye perceived a note or a succession of notes the mind's ear took immediate cognizance.

2. As to time and rhythm, the following suggestions were given: Remember, every note will be played in time. The number of notes and rests to each beat will never confuse you, no matter how broken and irregular the rhythm may be. You will count time with infallible accuracy, intuitively comprehending whole bars at a glance. Where changes of key signatures follow one another in rapid succession, your mind will automatically adapt itself to the changes without confusion. You are in no danger of playing the wrong notes, nor are you disturbed by sharps and flats when introduced as accidentals. And all that you do,

you will do spontaneously and without effort, and you will accomplish your purpose and play first solo clarinet in orchestra and bands, interpreting correctly the composer's ideas, and putting life, feeling, and expression into your solo music.

As time went on, the inspiration was given in greater detail, thus:

You have made your eye quick, comprehensive, correct in reading music; you have the same power over your ear and will now render it extremely sensitive. The seat of hearing is the organ of Corti, the supporting bases of which are rows of rods or strings which receive and transmit vibrations of different pitch, analyzing and repeating to the brain the tones of the external world. You will now see that these cells and rods of Corti are ultra-sensitive to musical sounds, and that there is quick comprehension on the part of your brain of the sensations produced by the action of these rods on the nerves.

You are now empowered to judge accurately the interval of a whole tone in a Major second; a half tone in a Minor second; a tone and a half in an Augmented second; two tones in a Major third; one and a half tones in a Minor third; one tone in a Diminished third; two and a half tones in a Perfect fourth; three tones in an Augmented fourth; two tones in a Diminished fourth; three and a half tones in a Perfect fifth; four tones in an Augmented fifth; three tones in a Diminished fifth; four and a half tones in a Major sixth; four tones in a Minor sixth; five tones in an Augmented sixth; five and a half tones in a Major seventh; five tones in a Minor seventh; four and a half tones in a Diminished seventh; six tones in a Perfect Octave.

You are now able to transpose all the music written for the A instrument one-half tone lower than it is printed; music written in the key of C must be played one-half tone

lower in B, fingering five sharps; music in the key of F must be played in E, fingering four sharps; music in G for the A clarinet must be played in G flat, fingering six flats; music in the key of B flat must be played in the key of A, fingering three sharps; music in E flat must be played in D, fingering two sharps; music in A flat must be played in G, fingering one sharp; music in D must be played in D flat, fingering five flats; music in A to be played in A flat, fingering four flats.

In these intricate transpositions, your ear is your infallible guide, all depending on your accurate perception of the interval of a half tone. And your feeling for tone is now so strong that you will proceed naturally from one melodic interval to another without possibility of straying from the key, even if there are misprints in the music. You will easily pick up the key in which a composition is being played at any time, and play a part, without music, if necessary, feeling and playing the correct intervals, guided only by the ear. You will instantly distinguish the slightest variation of pitch or rate of vibration (if either too sharp or too flat) in your instrument from that of any other person you may be playing with, so as to be able to alter the pitch from time to time, and so keep in perfect time; and by practical attention you will achieve the utmost possible to a skilful musician—viz., the power to distinguish one-sixty-fourth of a half tone, knowing instantly and intuitively which of the two rods of Corti, simultaneously excited, vibrates the more strongly.

By such minuteness of detail in the suggestion, not only were physical grace and force imparted—perfect control of the fingers in the intricate fingering of high notes, of the right choice of the two little fingers, each of which manipulates four different keys; of the tongue in rapid staccato work, fingers and tongue working in unison; of the jaw,

cheek, and lip, so as to hold a steady tone—but the whole being of the player was rendered so sensitive to vibrations that he instinctively felt the tempo of every composition, and was able to accommodate himself immediately to any changes in the time, all music "singing itself" in his ear so distinctly that playing became as easy as ordinary conversation.

Suggestion is similarly the channel through which may be conveyed to the violinist dexterity and grace in the use of the fingers, passion and tenderness, sustained feeling which throbs through the whole execution and communicates itself to the listeners, spiritual interpretation.

There is no reason why inspiration of this nature should not be used in the study of all the fine arts. The author has employed it with gratifying success in the case of portrait-painters. One of his patients, when unable to catch the expression of a face, was in the habit of coming to his office for psychic aid. When she was relaxed in sleep, he suggested to her the qualities of the great portrait-painters —Velasquez (marvellous realistic spirit and fidelity), Sir Joshua Reynolds (powerful light and shade effects), Titian (color in its perfection), Whistler (subtle color harmony —atmosphere), and especially Sargent (strong character expression). He pointed out to her that she could achieve like results by like methods, and the results were surprising, for sometimes within an hour after treatment she would put upon the canvas the exact expression that had vaguely haunted yet baffled her for days. This lady recently made a sensation in England, where her work was mistaken for Sargent's by the King himself.

To quote W. J. Henderson:

"Men and women without talent go upon the stage, and some of them in time become acceptable routineers. Men and

women without talent study painting, and in time learn to get a living painting replicas. Men and women without talent take to writing, and in time succeed in supporting themselves by doing the cattle markets or the fashion columns for the daily papers. And so men and women without talent take to playing on musical instruments, and in time manage to eke out a tolerable living by teaching others what they do not know themselves."

This is all very true. But where there is aspiration along the line of an apprehended genuine talent, the necessary inspiration may surely be found in the suggestional art, which brings out what is in the individual rather than impresses the ideas of the operator.

SUGGESTION AS A MEANS OF PERFECTING THE PULPIT ORATOR, THE TEACHER, AND THE BUSINESS MAN

Are men to be taught to use their minds everywhere else but in the most profound and vital thing of all—religion? Are they to have a live science, a live art, a live business, and not a live religion? I know of much that many have against what calls itself religion, and in this connection I shall take the liberty of recalling certain pregnant words of William James: "The basenesses," he says, "so commonly charged to religion's account are thus not chargeable at all to religion proper, but rather to religion's wicked, practical partner, the spirit of corporate dominion. And the bigotries are most of them in their turn chargeable to religion's wicked intellectual partner, the spirit of dogmatic dominion, the passion for laying down the law in the form of an absolutely closed-in theoretic system. The ecclesiastical spirit in general is the sum of these two spirits of dominion." Never was there a time when the world more sorely cried for men who would refuse to have their brains stolen from them in the churches. More than ever it is the spiritual life that is needed to leaven all our so-called secular activities and to make them what they ought to be.—The Rev. Dr. Langdon C. Stewardson, President of Hobart College.

This point of view may be communicated by suggestion to the preacher of the Word.—The Author.

HENRY WARD BEECHER said that preaching is the art of moving men from a lower to a higher level, of inspiring them toward a nobler manhood. Well-understood principles underlie this art, and these principles may be communicated and vitalized by suggestion. The canons of argumentation apply, for the preacher's object is largely both to convince and to persuade; the canons of exposition

govern his explanations of truth; the canons of description empower him to picture affecting scenes; the canons of narration, to present with vividness and force events of the deepest concern to humanity. He should understand all the aid that rhetoric can give him in the way of awakening thought and purpose in his hearers, realizing that sacred eloquence is a moral procedure, and that Christian teaching, under the guidance of rhetorical art, accounts for our modern civilization. (See note, page 290.)

A minister of the gospel should perfect for the service of the Master a chaste and dignified prose, graced with pure and appropriate imagery, straightforward in the expression of its thought, and honest in its tone—and this he can be helped to attain through the force of suggestion. Naturalness and self-forgetfulness unite to make the rule of effective utterance; and these are the legitimate results of creative communication. So also are courage, vim, enthusiasm for work, a reasonable degree of self-appreciation becoming to a vicar of Christ, freedom from that consciousness of self which lifts one above all fear of criticism, perfect confidence, and self-control. Morbid habit of self-depreciation, distrust of powers conferred by the Almighty (which equivalents unfaith), fear of Sunday and of the church buildings which overworked clergymen frequently suffer from, feelings of repugnance toward the ministerial calling, cowardice and sense of helplessness, are removable by suggestion. Above all, the preacher may be made to apprehend the spiritual side of his work. To "free men from the dominion of the actual and make them intensely alive in the pursuit of spiritual objects" is the true mission of the Christian minister—the higher education of personality.

The following characteristic suggestions were offered by an intelligent and discriminating patient, one of the noblest men in orders, to be used in his own case:

SUGGESTION

"I.—*Physical.*

"You are sleeping sweetly and peacefully, and are not disturbed by anything that goes on about you. My voice soothes you still more, because you have full confidence in me; and we are going together into the transliminal sphere to have a restful and mutually beneficial time.

"You will not awaken now, you will sleep quietly till *I* call you. Then you will awaken refreshed and benefited. *I* am *helping* you. Your *nerves* will be calm when this sleep is over. Even now they are becoming more harmonious in their action, and in consequence you are composed. Your inner self will adjust every inequality; and your nerve-centres will resist all future discord with success. You realize that your faculties are dependent on cell-health for expression, so that your first obligation is to the integrity of your brain and nervous system.

"Your nerves are now in full control, insuring perfect digestion of your food. You have no pain in the stomach, nor in any part of the digestive organs. Your food will be perfectly assimilated and will give you strength. Your own nerve force will prevent all indigestion, constipation, and tendency to uricacidæmia. Your kidneys and skin will normally throw off accumulating poison, and so render auto-intoxication impossible.

"II.—*Mental.*

"You are sleeping refreshingly, and when you come back again to the objective consciousness you will have larger confidence in yourself and will be well balanced and dignified, not flippant in word or act or thought—striking the golden mean between stiffness and familiarity. You will be consistent, honest, hating deceit and duplicity.

You will be braver in following out what you know to be right, but you will at the same time be considerate of other people's opinions. You will decide gladly and correctly.

"You will be quick and keen in insight and judgment, and confident of your own powers. You will be able to concentrate your mind on one subject when you so desire, not distracted by your surroundings. Your memory will respond promptly and accurately to any demands you make upon it. You will rise above worries and hindrances. You will be naturally tactful, and do those things that attract men and appeal to them. You will not be irritable or moody, but cheerful, circumspect, and helpful. To carry out your purpose, you love to study and to store up information for use in your work. The best thoughts that are thus encountered, you will carefully garner as material for your sermons.

"III.—*As to Sermons.*

"You will henceforth possess special power and display marked individuality in planning sermons, and you will be patient, determined, and careful in their preparation. You have a deep sense of your position as God's Messenger, and are swayed by a feeling of responsibility. In preparing sermons you will have a quick wit, a clear head, a fund of original thoughts, flowing consecutively and easily; you will concentrate your mind on your subject and handle it analytically. In delivering your addresses, you will realize that you are but an instrument and that the Spirit of God is speaking through your lips. This renders you incapable of fear, anxiety, or misgiving. In doctrine, you will be evangelical; in controversy, keen and correct. Your words and phrases will be simple, energetic, luminous. In the pulpit you will be master of yourself and of the occasion,

and you will fully realize this fact. You will be filled with earnestness and sincerity, and so will attract and hold your audience, constraining confidence and response to your eloquence."

Teachers who are nervously tired, become easily confused in the presence of their pupils, are poor disciplinarians because lacking in judgment and decision, or who lose their tempers and go to pieces in the class-room, may find a sovereign remedy for their disabilities in hypnotic suggestion.

The following analysis from a Brooklyn teacher expresses wants that many of her fellow-educators feel:

"I want to be as good a teacher as it is possible for me to be. I want power to interest and hold my classes, and to stimulate and develop my students intellectually, to win them, and never to antagonize them.

"More than this, I wish to be able to sympathize with them, to understand and love them every one, and to inspire them morally so that they will be better women for having been my pupils.

"Most of all, I desire to be an example to them in my own life and character. In order to be this, I need power always clearly to see and follow the right, at whatever personal cost. A *sine qua non* is freedom from the small personal 'me'; freedom from jealousy, selfishness, and sensitiveness. I must daily grow nearer my ideal, which is to be a strong, large, generous, self-forgetful woman, the better to serve and inspire my students.

"I find three hindrances in myself—first, impatience, lack of self-control, of dignity, calmness, poise; second, an over-sensitiveness to slights, the personal element being too prominent; third, a certain lack of masterful control, which will not only make my pupils do right, but make them want to do it."

This lady was inspired to radiate in her class-room an impression that she was a woman of resources, thoroughly prepared with power in reserve, and so to bring a new and stronger personality to the front in her professional life, compelling respect by her very presence, never requiring anything that she could not enforce, exacting discipline by her dignity and coolness, inspiring her pupils with the feeling that she possessed knowledge it was to their advantage to learn and apply, and adapting herself intuitively to their varying moods and humors. Thus was brought out the power to interest and hold her classes — the power of personality, asserted in the school-room, backed by an iron will tenderly operated, and by a moral courage and composure that rendered embarrassment impossible.

Business men may in like manner be inspired to express capacity that will make them of value to employers or secure them the confidence and patronage of the public at large. The ability to handle people may be imparted, to "talk them round" without giving offence; the power to remain uniformly good-natured at interviews no matter how exasperating conditions may be; horse sense in forming judgments and impressing the same upon others whom it is desirable to influence; consummate tact that reads the interlocutor, bends to his moods, talks to the point without antagonizing, seals lips where silence is golden; that anticipates objections and disposes of them, not bluntly, but in a manner bland and winning, so turning indifference into interest; that makes a man wear well with his clientele without becoming their dupe; calmness of action that is never importunate yet never allows interest to flag; intelligent persistence; concentration that fixes attention on the subject under discussion to the exclusion of petty worries and irrelevancies; honest shrewdness; initiative,

coupled with push, self-assertiveness, and decision; persuasiveness and impelling power.

The author has further elicited through suggestion faculty for organization—power to enter fully into the life of a community—in the case of actuaries, a working knowledge of the theory of probabilities, choice, and chance, with a practical understanding of questions relating to insurance, policies, contracts, annuities, reversions, etc.—in a promoter, ability to exercise good judgment in marketing a newly invented gas compressor in exchange partly for cash and partly for stock in a company to be formed; to make a fair and just division of the proceeds among (1) the inventor (2), a third person who had put up money, and (3) himself who had devoted time and money to the enterprise; to exercise good judgment as a director of the new company in supervising the manufacturing and financial conduct of the business, and in the direct management of the patent and general legal business of the concern.

Collaterally with the foregoing, he was made to master the principles of mechanical movements and of mechanical engineering in general, of thermodynamics as applied to refrigeration and to turbine and other steam-engine practice, of electricity in its relation to dynamos, motors, rheostats, thermostats, and their connections, and of hydraulics as related to centrifugal pumps and machinery actuated by liquid under pressure, so as to use said principles as an inventor and designer of machinery.

Numerous persons preparing for critical business interviews, at which they have sometimes been constrained to plead for the chance of their lives, have been made adequate to the same by suggestions—to throw into their manner dignity, ease, and confidence; to divest themselves of all idea of their unimportance, and, placing a proper valuation on their own worth, to use such arguments and affect

such impressive earnestness with concentration on the main thought, independence of sympathy, and insensibility to discouraging representations, as to carry the listener in spite of himself.

Stenographers may be rapidly equipped with the necessary keenness of hearing, accuracy and speed in making notes, memory of the various rules of shorthand and of the phonetic symbols, and power to concentrate the mind to the exclusion of everything else on each individual word dictated, no matter how rapidly uttered or difficult; perfect coolness and self-possession when under fire; freedom from fatigue while taking notes; exemption from all tendency to rigid arm and cramped hand.

And typewriters are endowed by this kind of creative communication, with ability always to strike the right keys and to manipulate the machine without mistake, with perfect grace in fingering the pedals, with confidence in their powers of application, and concentration that prevents the mind from rambling.

The very dressmaker may be given executive ability—which not only directs employees so as to get the proper amount and quality of work out of them, but implies as well artistic sense, taste, originality and quickness in designing habits; faculty for grasping, remembering, and reproducing the taking points observed in the work of others, especially at importers' openings; skill in supplying the fine touches through insight rather than study; self-confidence in the presence of patrons and fluency in conversation.

Even in the working-man has been evoked through suggestion, not only qualification for his particular line of employment, but also perfect composure in presence of the high-handed, dubious, and out-and-out immoral procedures that mark the accumulation and expenditure of wealth in this age; patience at the sight of gigantic monopolies,

syndicates, and corporations unscrupulously managed to starve out thousands of humble, honest bread-winners, and thereby add to the wealth of rapacious millionaires. The American workman may be inspired to do his part dispassionately in the devisement of means to correct these abuses, and so bring about that harmony which can and ought to exist between capital and labor.

In conclusion, special emphasis is laid on the fact that it is no reproach to manhood to seek aid through suggestional methods, as the subject is merely impelled to exploit inherent power, which is his individual property. This is the light in which suggestion appealed to a private ambassador intrusted by President McKinley with an important diplomatic service. The writer was not asked to prescribe a policy for the United States government, but to summon into practical expression those qualities in its representative that would enable him to perceive the wise and logical course to pursue at each of the foreign courts he was to visit—insight, judgment, courage. The country has long profited by the results of the mission in a better understanding of our position as a world's nation, in a more pronounced feeling of friendliness and respect on the part of European courts.

SUGGESTION IN TRAINED NURSING

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self and seeing and appreciating whatever is noble and loving in another.—Thomas Hughes.

ONE can hardly overestimate the significance of suggestion in the hands of the trained nurse—the disciplined woman, acquainted with the natural history of diseases, qualified by education to care scientifically for the sick, and singularly blessed with opportunities that are at once life-serving and life-saving through the evocation of a psycho-physical control adequate to the arrest of exaggerated destructive metamorphosis, the re-establishment of the processes of repair, and thus the carriage of the patient through the crises of disease.

She has it in her power to render invaluable service along this new line of psycho-therapeutics. In the management of nervous invalids alone the properly equipped nurse is unparagoned. At her command, in the calm of hypnosis, all nervous symptoms subside; the heart stops its tumultuous beat; the pulse falls from one hundred and twenty to seventy; the hurried respiration becomes slow, regular, and breezy; the sinking feeling about the præcordia is put to flight. This state of physical happiness and mental peace, induced perhaps by gentle massage, marks a favoring conjuncture of circumstances for impression in the desired line—for dispelling morbid fears or expectations of approaching dissolution, for assurances of recovery where

there is reasonable hope, for effacing dominant conceptions that are inimical to immediate improvement and ultimate cure, for the correction of insomnia and the establishment of habits of sleep, for the removal of all conditions that root themselves in the spurious apprehensions, distrust, and indecision of neurasthenia. It is forceful presentation of truth that makes the patient free. Millions of human beings have prematurely died because of improper, but reversible, attitudes toward the diseases that held them in shackle.

In her psychic treatment, the trained nurse is never to lose sight of the nervous control automatically operated by the superior spiritual self, which is the power behind the throne of the physical. In less serious cases, she will have abundant opportunity to test the truth of Churchill's philosophy:

> "The surest road to health, say what they will,
> Is never to suppose we shall be ill.
> Most of those evils we poor mortals know,
> From doctors and imagination grow."

That is, no doctors, no imagining that we have any of the diseases they are qualified to treat. But the trained nurse is to be the doctor's coadjutor. She is never to interfere with the physician's treatment, but, assuming it to be correct, render it effective by assurances given through suggestion. This is intelligent supplementary treatment. She is to remember that suggestion implies enlightened anticipation of grave changes. It may not be safe to await the arrival of the physician. She is supposed to know what to do until the doctor comes. She will not take the chance of waiting; too much of life is spent in waiting. For her, now is the appointed time, and the appointed way of escape is in many cases through the channel of suggestion only.

To instance the accord that should exist between trained nurse and physician suggestionist, I have at present nurses instructed to treat patients by hypnotic appeal, and doing it successfully. As a patient lapses into sleep during massage, a most favorable opportunity presents itself for impression. The doctor cannot always be present; the intelligent nurse is his vice gerent.

Then there is the moral side of the trained nurse's opportunity; for she will soon realize, if she goes on with this work, that there is a divine potency as well as an old Adam inherent in every soul. She will find skeletons that she can drag out of closets and clothe with fair, rounded proportions. She will encounter evil bents and mayhap perversions in children that she can obliterate. She will become apprised of drink and drug habits that she can efface by forceful suggestion in states of convalescence, and so provide against their subsequent expression. And there will be times when she will feel herself lifted to the heights of inspiring power, and, recognizing the forces stored up in her personality, will give abundantly of her spiritual energy to the soul in need, causing it to realize to the full the inherent dignity and worth of its higher nature, and to discern within itself a spiritual efficiency commensurate to its needs, whatever they may be.

In all this good work she may not be recognized as a factor in the transformation; but she will have her reward not only in the sense of self-congratulation that attends the doing of a kindness; not only in the consciousness of obedience to the injunction of the prophet (Esdras, 2 : 25): "O thou good nurse, stablish their feet"; not only in the consolation offered by that line of gold in Beattie's immortal "Minstrel": "If I one soul improve, I have not lived in vain"—but more than all in the reciprocal uplift, for the inspiring suggestion blesses her that gives as well as him that takes (see p. 56).

In concluding this chapter, I am constrained to congratulate society that women of intellect, culture, and character have gone so largely into the profession of nursing, than which there is none nobler, none fraught with greater opportunities for doing good. The success of the twentieth-century physician depends measurably upon the co-operation of the trained nurse. She is the doctor's right hand; and to the patient she is the friend that makes him do what he can to lift himself from physical and mental depression and place himself unreservedly in the hands of his own best spiritual self. And this is accomplished only through the medium of suggestion. The presence of a tactful, gentle, sympathetic nurse is in itself an inspiration. Surely no one of the sisterhood would give expression to pessimistic beliefs or attitudes in the sick-room. It is hers to fan the flickering flame of life into a blaze of hope and assurance. The opportunity and the obligation are inseparable. Every hour the patient spends in sleep she has an opportunity, and herein resides the secret of her influence. For the time being she stands in closer relation to the mind in rapport than the nearest of kin; and it becomes her Christian womanhood fearlessly to exploit this sacred instrumentality for the physical, moral, and spiritual uplifting of the soul whose fashioning is temporarily in her hands. When Miriam's question is put to the sufferer: "Shall I go and call to thee a nurse?" how significant it may become in the future years—a nurse, that embodiment of all that is cultured, educated in the treatment of disease, confiding, self-denying, wise, steadfast; that exponent of a disinterested yet discriminating love for humanity which springs only in the heart of Christian woman. Assuredly, in thus living for others, the nurse is in the highest sense living for herself.

LITERARY INSPIRATION

I am of those who, believing in God, consider themselves as a work created solely to glorify the Creator. The stern solitude in which I live, and in which I feel I shall die, leaves no room for other thoughts. I am composed of an Alas and a Hosannah: Alas, when I behold the earth; Hosannah, when I look beyond man, and when I feel in my brain the splendid penetration of Heaven.—Victor Hugo, unpublished letter addressed to Alexander Weill.

It is in awakening a sense of this "splendid penetration of Heaven," a realization of the flow of spiritual energy from the divine into the human nature, and in securing the exploitation of this energy as a living force in literary creation, that suggestion stands without a peer.—The Author.

THE question that is to be discussed in the following chapter resolves itself into this: How far may ability to write be developed by suggestions offered to a sleeping subject? Is literary quality evocable through this channel? Can the suggestionist aid in the production of finished historians, journalists, story-writers, etc., as we have seen that he can in the equipment of business men, manufacturers, engineers, and inventors?

In many quarters there is a disposition to depreciate all effort at acquiring a literary style, and to ridicule the possibility of improving expression by the study of formal rhetoric and grammar in or out of sleep. And yet the suggestion implied in association with politely speaking parents and friends cannot be overestimated as a means of imparting a correct and pleasing style. The home is indeed the place where correctness, elegance of expression, and

polite pronunciation should be taught by models set before the young in their daily walk and conversation; where children should be secluded from the force of bad example in these respects as carefully as from what is vicious in morals. From the time of the Great Alfred, whose rare descriptive powers, developed by the accomplished Judith, rivalled those of the Father of History, this fact is everywhere in our literature susceptible of confirmation. How much did Lord Bacon owe to the tuition and anxious care of that incomparable Lady, his mother, during the whole period of his boyhood; how much Sir Philip Sidney to the strength and watchfulness of Mary Dudley. The genius of Newton and the rare talents of Gray expanded in the sunshine of a mother's guidance. Hume ascribes his literary fame to the solicitude of his mother, "a woman of singular merit who devoted herself entirely to the rearing and education of her children." So a mother's hand shaped the rare gifts of Dr. Johnson, prepared the way for the career of Burke, impressed the susceptibilities of Pope, fed the fancy of Thomson, awakened the religious fervor of Wesley, and controlled the poetic impetuosity of Burns. Need it be added that love of legendary lore, taste for imaginative composition, and, above all, stimulation to the exercise of his poetic ardor, were gratefully acknowledged by the author of Waverley Novels as the legitimate outcome of a cultivated mother's instruction?

The old contention that rules hamper the mind, fetter genius, and make frigid and artificial composers, is effectually rebutted by the freedom and unconstraint of the writer hypnotically inspired, for with him conformity to principle is spontaneous. There is a way to do everything in life; so there is a way to write an essay or a book. Great principles underlie the process, and he who would be successful must master and apply those principles with the

same care that the sculptor conforms to the laws of proportion. But here, as in the mechanical arts, adherence to rule soon grows automatic; a correct and discriminating style becomes as much a second nature to the man as a graceful carriage or a dignified address. "Art," says Vinet, "is not a perpetual constraint for the mind, but aims at teaching us, by means of some discipline, easily to do well what before we did ill easily—and the artist ends by obeying art as a second nature." Suggestion brings the sleeper into adjustment with literary as well as with moral law, and renders it impossible for him to create in opposition thereto. Where literary facility is innate, suggestion may evolve it in its perfection.

Many have a natural aptitude for excelling in things literary, and perhaps there is no talent that so easily discovers itself to the educating man or woman. When this gift becomes apparent, some delude themselves with the treacherous hope that it is superior to all instruction, and neglect or scorn to support it with the acquired funds of a literary culture. Others, regarding their talent as the sunshine on a cultivated soil, and realizing that if it is to ripen a high grade of fruit it must be directed under certain laws, take measures to study critically the great principles of English style and the æsthetics of literature; if possible, to secure the intellectual equipment implied in a college or university course; and, above all, to grow daily in that culture which imparts tone to literary character, delicacy to the feelings, refinement and symmetry to the things created. It is to such persons that suggestion applies with singular appropriateness. The writer has, in hypnosis, quickened their knowledge of the canons of narration—viz., the law of selection, which limits the story-teller to appropriate characteristic or individual circumstances; the law of succession, which governs the disposal of the selected incidents in the

order of a climax; and the law of unity; secondly, of the laws of construction in the case of the novel, its functions and technic, and its legitimate material—or if dramatic composition be essayed, he has imparted a vital sense of the dramatic Idea as the germ of the action, of the principles of the action itself (completeness, probability, and importance), and a working knowledge of the unities.

This philosophy is readily grasped, assimilated, and utilized in post-hypnotic creation; and the mode of instruction puts out of countenance the conventional wrestling with the precepts of a text-book. In the light of instantaneous apprehension, barrenness gives place to richness of association; the earnest thought and arduous toil of the old method, to a surprising facility; disinclination to select details to zest in appropriating whatever is available. Opportunity and mood are thus made to coincide, and the subject spontaneously conforms to the eternal principles of style. Under the influence of such inspiration, rapid progress has been made in the chosen field of authorship.

To the many who have desired and secured through hypnotic treatment accentuated powers of attention, concentration, reproductive memory, and imagination, suggestions similar to the following were given: "You are now going to express all your inborn resources. You apprehend your mental faculties in all their strength and beauty, and your power to use them to the highest advantage. You are creative along the lines of dramatic (or other) composition. You apprehend the value of the literary material at your command, and will recognize and appropriate whatever is adapted to your purpose, whether you find it in slum or drawing-room, on highway or byway. So did Ben Jonson, Dickens, Balzac, Emerson. Thus you will retain and assimilate the best of the good you hear, read, or observe, so that you can exploit it in conversation and writing." To

such as are thoroughly imbued with a knowledge of function and technic, auto- or hetero-suggestion constitutes the spiritual impulsion to create.

And those who honestly desire to improve their styles are urged to take up, in accouplement with psychical inspiration, their word-books and grammars, and apply themselves systematically to a study of the various points on which their knowledge is obscure, until their touch becomes certain. This may all be made a labor of love through the kindly stimulus of suggestion, and it certainly cannot be without interest, as it will not be without results, to those who are sincerely desirous of acquiring a strong, musical, graceful English.[1]

These latest triumphs of suggestion must refute many theories of pedagogy that are taught in the colleges, and give accent to the philosophy of Milton (*Tractate on Education*), which based the conditions of success in teaching on the personality rather than on the method of the instructor.

A psychic disease that not infrequently disables literary men and women is an inexplicable inhibition, which checks progress in the construction of a piece of literature and plunges the would-be creator into temporary incapacity. Mr. Howells himself on one occasion told the author that when engaged in writing a novel he feared to discontinue the work for a single day lest he might lose the inspiration or power to go on. Others speak of suddenly losing "that exultant certainty" in working out a story, that "sense of joy with its natural rapidity of execution." They want "to bring out good plots that float around in their brains"; or a book which they "love with the love for a child, but

[1] The reader is referred to the author's *Practical Rhetoric* (American Book Co., N. Y.), an epitome of lectures given at Columbia University on Harmony as the essential principle of literary style, with chapters on the functions and technic of each great prose and poetical form.

which hangs on the heart like a heavy load." They beg for the power to fly out of the hood some half-ready "beautiful lie," which the publisher has awaited long and impatiently.

In one instance, the cause of such disqualification found origin in the threat of an inhuman husband who, out of resentment at a justifiable desertion, had declared to his wife that if she did not return to him he would stop her prolific pen. The charm worked apace, until it was broken by a counter-suggestion, and the lady's hawk was again awing.

Suggestions appropriate to literary inhibition may be selected from the accompanying unity, which was prepared for an authoress suffering from the disability:

"Your paramount need is met. You are now possessed of self-confidence, concentration, and continuous application, without the intruding fear that is forever intimidating and holding you back. No longer in the midst of successful work will this terror overwhelm you and block your progress. You are swayed by a desire to achieve, to prosecute your work until it is successfully completed. You are not continually haunted in every undertaking by the enervating question, *Cui bono?* To what good? At the present juncture you are filled with power to concentrate your mind on the development of a Canadian story, in which you are able to introduce effectively a love element that will hold interest as springing from the environment — the growth of character stimulated by the rude circumstances, the strange adventures into which the heroine and her associates become involved. You have confidence, steady application, fearlessness, and faith in the development of your story."

PSYCHIC PEDAGOGY

Hypno-pedagogy is successful in proportion to the intelligence of the subject. It is inapplicable to idiots and imbeciles. Kleptomania, self-abuse, moral perversity, nail-biting, can almost invariably be cured in children by hypno-pedagogic measures, even when the children have long been considered incorrigible. Waking suggestion has no influence, but wonders can be accomplished by this "mental orthopedics." — Dr. Berillon, in address at Congress of Criminal Anthropology, Amsterdam.

Even in sleep it is perfectly feasible to communicate with the subconscious mind of a child. It is but necessary to make the appropriate suggestions in a low tone, with clearness and force. Though the child is not aroused to a consciousness of what is going on, it gradually comes up, out of the total oblivion of deep sleep, sufficiently to receive and register the impressions that are being made. When these cease it sinks back again into deeper slumber, having no knowledge of what took place; but the subconscious self has retained the impressions and proceeds to carry them out.—Dr. Gehring, Bethel, Maine.

WITHOUT question, one of the chief results of recent investigation in the transliminal field has been the discovery of the value of suggestion for educational purposes. In the training of the young, tactful suggestion has power to exalt both the intellectual and the ethico-spiritual nature. It is the rational treatment for children who are contrary, disobedient, sullen, lacking in reverence for superiors, abnormally ungovernable, or hopelessly graceless because they have come into the world under the spell of some heteroclite impulse which compels acts they are not responsible for.[1]

[1] For numerous cases treated successfully by suggestion, see the author's *Hypnotism in Mental and Moral Culture*, p. 228 *et seq.*

In the correction of all such cases of inherited or accidental moral deformity, psychic influence is preferable to corporal punishment. As well whip a child for supernumerary fingers, enuresis, or facial spasm. The warped mind can be straightened and strengthened only by judicious suggestion; there is no other known instrumentality through which it can be speedily and permanently modified (see pages 181–185).

Nor is it only the child with a black mark on his doomsday book that can be regenerated and sent forth into life prepared to square the mete yard and justify the ephah. In the case of children who are unnaturally stupid or shuttle-witted, of sluggish intellect, born without ordinary ability to concentrate thought or rivet attention, with defective memories, easily confused, embarrassingly self-conscious so that the mind becomes a blank under the pressure of a necessity for reflection, carefully directed suggestion, if confidently persevered in, is sure to awaken intellectual perception, impart mental alertness, improve the memory conditions, and substitute self-reliance for diffidence and timidity.

It is the aim of the suggestionist to educe, through brain cells made capable by appropriate treatment, existing faculties, not to create new ones. The student may be taught to employ all the powers he possesses, and to strengthen them by such employment; but as shown in the chapter on "The Transliminal" (page 15), we cannot expect to go beyond the limit which his brain places upon intelligent expression. It is the object of education so to train every individual that he may use to the best advantage the organism which heredity and circumstances have given him. More than this it cannot effect. Heredity and environment are factors paramount in the development of every child; and heredity and environment are potent forms of

suggestion. But the revolutionizing force of education and training upon transmitted characteristics, inherent or acquired, is evidenced in the effacement of the bad and the sublimation of the good. Environment is capable of unmaking heredity; suggestion is the dynamics of environment.

The natural teacher, who apprehends that education has a spiritual side and is therefore vastly more than the photographing of ideas upon the brain cells of the pupil, wields a mighty suggestional influence. The greatest educators contend to-day, as they have always contended, that the youngest pupils should be under the influence of such teachers—men and women of beautiful character, of inflexible adherence to Christian principle, calm, sincere, strong, dead to all selfish interests, and profoundly impressed with the seriousness of the work they have taken in hand.

Such instructors owe their success to their belief in soul power as a dominant force in human life, and their fearlessness in making religion a part of the educative process.

To quote from a letter to the author on this subject from Mary E. Conner, of the Sargent School for Physical Education at Cambridge:

"Soul power is the strongest part of child life. And the child is almost constantly in the state most amenable to suggestion, because his rational mind, his objective power of thought which controls his physical body in its contact with the physical environment, is not yet awakened. His subjective life, the life of feeling from which soul power grows, is the largest part of him. It has not become encased in the thick shell of the physical body which is under the control of the rational mind.

"The child is easily reached by suggestion because of this freedom from the influences of the physical life, and there

are special times when suggestion may become a part of the educative procedure. One of these times is when the child is tired and falling asleep. No mother who wishes to influence her children for good should neglect the opportunity of putting them to bed herself, or relegate that duty to an ignorant servant who may use suggestion for evil. The mother should talk or sing the child to sleep if she would use the soul power for its education. She should provide herself with the best bedtime stories, songs, and thoughts, for impression of the plastic subconsciousness that she wishes to bring into influence over the actions of the physical life during the waking hours.

"Another of the special periods for suggestive education is during play. Both the teacher and the mother should know that the play spirit is a hypnotic state in the child (Groos). In play the child is, as it were, self-hypnotized—first, in performing the acts that his body is growing to perform, and secondly, in getting the meaning out of the parts of the environment with which those acts bring him in contact. It is the duty of parent and teacher alike to learn the wisest and best method of suggestion to the soul mind that is under their direction in the play time. Indeed, play should now be the study of the educator, for Nature's way is to develop the rational mind from the soul life, from childish interest in games, simple hand-work, gymnastics and swimming, music for impression and æsthetic development, music for expression in song and dance, nature study in field, woods, and gardening. The suggestions of the teacher should direct play along those channels that lead up to knowledge as it has been defined in science, art, and religion. The so-called New Education begins with suggestion in the physical life of health and pleasure, whence it lifts the pupil to the intellectual life of art and language expression.

"There are other times when the child is especially amenable to suggestion—when gratitude and love swell in his heart, when the emotional life is at its highest pitch. Every mother should cultivate the feelings of gratitude in her child while she performs those acts of service for cleanliness, health, or pleasure that must be attended to by an adult. The time of taking a bath should be a time of gratitude on the part of the child, and a time of loving suggestions of health and morality on the part of the mother.

"The opportunity of personal service to children should not be passed over to servants or strangers, because of the suggestions that can be made when gratitude and love are aroused by the hand of service. Moreover, this opportunity affords to the adult who performs the service the privilege of coming in close touch with the soul life of the child, because it is untrammelled by the worldly life of the physical body and rational mind, and because there are true spiritual emanations from a growing life which another life in close communion may feel, provided the spirit of love prevails in the contact."

Dull, backward, and deficient children are lacking in the soul power described by Miss Conner. They are often obstinate, wilful, easily angered, tricky, as well as mentally torpid. Some are possessed by a single idea, and have the habit of talking incessantly on one subject until their listeners are distracted. Others gabble nonsense. Not a few display marked aptitudes in certain lines—languages, mathematics, music — while in others they are wofully behindhand. One girl patient who was uncommonly proficient in astronomical studies did not know enough arithmetic to make change. Many cases exhibit stigmata of degeneration, left-handedness, slowness in learning to walk, high palatal arch, anomalies of the ear or eye, stammering,

secret habits. All affect the society of companions younger than themselves.

Some backward children develop eccentricities. One boy of thirteen whom I treated had a mania for watching things in motion. It was the height of his pleasure to trail a bath-robe, shake a curtain, wave a flag, or ride downhill on a sleigh swinging a branch. This child would stand for hours holding a handkerchief and watching it flutter in the wind.

Children of a larger growth, college students, and even graduates, suffer similarly from the effects of tardy cell development and are similarly curable by psychical impression. In the treatment of all such cases, harsh unsympathetic measures bring no results. But kindly suggestion awakens the intellect in waiting behind the undeveloped cell structure, which rapidly upbuilds both under the pressure of faculty from within eager for expression, and by physical feeding with appropriate brain elements.

This result can never be reached by the machine teacher who, in the very manner employed with Indian children on the Amazon, crams his pupils with words that are to them not the signs of ideas; who, to be more explicit, trains them to accumulate experience by the methods of brutes, wholly indifferent to the development and cultivation of those higher spiritual faculties which modify mere animal processes of perceiving, of reasoning, and of imagining, and make them human. The sluggish pupil is not to be censured for the failure of his teacher to evoke comprehension and thought.

PSYCHICS IN THE HOME

The mother is the most beautiful illustration of suggestive power.—Professor Bernheim.

The parent is more responsible for the child's future than is the child himself.—President Hyde.

Greater than all the cures of incipient insanity and other abnormal conditions would be the benefit resulting from teaching parents of normal children the vast power of persistent calm suggestion.—*N. Y. Tribune*, March 31, 1907.

The family is the source of society; the wife is the source of the family. If the fountain is not pure, the stream is sure to be foul and muddy.—Cardinal Gibbons.

INQUIRY has often been made as to whether the voluntary diffusion of a psychic influence, either uplifting or depressing in its effect upon a fellow-creature, is possible to a human being. Can a wife and mother, for instance, transfer at will to her earth life the spiritual force she apprehends as potential in her higher self for the protection and moral development of those she holds most dear? The experience of the writer leads him to believe that ardent determination on the part of an earnest, high-principled woman to express conserving or redemptory power may be made to result, through the intelligent employment of auto-suggestion, in the spontaneous utterance of such power.

It has been shown that the state of mental abstraction immediately preceding natural sleep is most appropriate for treatment by auto-suggestion. As she is about yielding

to slumber, let the mother mentally formulate the determination to awaken in the morning a radiating source of that spiritual quality which penetrates and fires the natures of others. Through this channel of communication with her subjective self, the intelligent woman, apprised of the efficiency within her, may summon to her objective aid native spiritual puissance with which to impress, perhaps insensibly, perhaps through the medium of deliberately concentrated effort on the separate individuals, the higher natures of the members of her household, and so bring each world life under the control of its own superior self, thus awakened by her subtle touch. In this way, by first insensibly diffusing the pure fragrance of her own soul, and, secondarily, by projecting through a perfectly appointed objective personality the psychic force that inspires reverence and loyalty in all about her, she perfectly fulfils the conditions of ideal character development as presented by St. Paul in Gal. v. She walks in the spirit herself (that is, under the control of her own pneuma), and gently constrains those in her charge to follow her footsteps. Thus she renders inoperative in her family the meretricious allurements of the flesh (vicious propensities, carnal appetites), and she does it all with a naturalness that is resistless. It is obviously in her power, not only to determine the environment in which her children shall grow up, but without their knowledge and even without the co-operation of her own consciously exercised will, to render the environment which is refining, congenial to their sensibilities, and that which is debasing, repugnant. By this psychal mode of impression, as well as through the precept-upon-precept treatment, she may plant in each character a vital germ which, nursed in the sunshine of a magnetic love that knows no intermission and no change of flow, matures into sweetness, symmetry, and spiritual charm.

Life in the atmosphere such a nature breathes is an inspiration. It compels progressive character-nutrition in the environing souls, which strengthen imperceptibly, yet surely and grandly, year by year, till they borrow from the self-luminous personality that spontaneously spells and sways and lifts them, its more than Solomon-like glory. Such is the legitimate suggestional force of goodness and love that are not self-conscious. Such a presence is the perfect woman in the perfect home, nearest of kin to the Infinite and the Faultless.

A picture in contrast is that of immoral attitudes inspired on this same principle by foolish or misguided parents. The mother who forever worries, grieves, fears, scolds, raves, fattens on scandal, must induce depraved states in the minds of the children growing up about her through the potency of incessant suggestion. They, too, develop into selfish, jealous, narrow, uncharitable beings because their objective intellects have through the formative years been impressed in these various lines, and have in turn suggested to their several subjective selfs false views of life which never dissolve into the true.

Every mother in the land can make her children what she wishes them to be, provided she is a woman of high moral principle, gentle and patient, apprehensive of the power of transliminal appeal, possessed of courage to apply it with intelligent persistence, and having ardent faith in its effectiveness. And she may suggest with point before her child is born. All mothers know, or should know, the influence of maternal thoughts and feelings upon the nature of expected offspring. The not uncommon selfish and even inhuman attitude of the prospective mother toward an unwelcome child is a most fruitful cause of incapacity and unbalance in the young people of to-day. It is certainly an obligation to remove all such menace to the mental health

of personalities that are as yet unborn into the world, as well as to stimulate through auto-suggestion intellectual, moral, and spiritual growth in such personalities, thus determining their ethical and intellectual future. And it is pleasant to realize that every mother has this power of inspiration and adjustment inhering in herself. (See page 69.)

When, after birth, a degree of naughtiness develops sufficient to call for suggestional interference, how shall the mother proceed? Let her find a favorable opportunity when the child is asleep for the night, remembering that there is no difference as regards suggestibility between natural sleep and the so-called hypnotic trance; let her take her place by the bedside, and begin in a low, firm voice, first to assure that the sleep will not be interrupted, and then to rehearse the appropriate suggestions. This should be repeated every third or fourth night, until the desired trend is given permanently to the mental and moral motions. In educational work, the treatment may be persisted in for months. No difficulty will be encountered in thus creating a desire for knowledge, and rendering its acquisition facile and rapid.

The psychic training adopted by the mother becomes ideal when seconded by concurrent effort on the part of the father. The results of such perfect training are seen but occasionally, both father and mother being disqualified by worldliness for their high calling as developers of moral traits. Fashion and its follies absorb the time of the American mother; business and the club, that of the American father. Gold-lust and pleasure-love are the gods that steal the children's time. The mistress of many an American home is squandering to-day in aimless indolence or selfish gratification the time that belongs to her children, dead to all sense of maternal obligation. The master has but one object, and that is money-getting. To

this end he sacrifices every other interest. Poor children! they virtually have no father and no mother. A plebeian nurse forms at once their characters and their vocabularies, and appropriates their young confidences and childish affections.

It lies within the power of the American wife to change these conditions. Verily, there is no man who is not susceptible to the influence of some good woman, who cannot be persuaded to high resolve and noble endeavor by the strength and love of true womanhood. So there is no woman who cannot, under normal conditions, attract into expression those prepotent elements of character that fulfil her conception of manliness in a husband—inflexible principle, dauntless courage, self-sacrifice, earnestness, sincerity, purity. Quality evokes quality. All, therefore, that we can do to awaken in American women a sense of their responsibility, all that we can do to equip them by education, coupled with Christian training, for their heroic work in the transfiguration of the home and the regeneration of society, must hasten a consummation we all devoutly hope and pray for.

Women fittingly educated, spiritually as well as intellectually, must conform to their own standards the instincts, passions, and wills of the men to whom they are joined in marriage; and thus, through the exercise of an intangible psychic influence, they will in time impart spiritual tone to the lives of their husbands and fashion ideal fathers for their children. Woman is the natural character-former alike of the husband and the son; and there is certainly conceivable no more beautiful relation than that which should exist between two intelligent beings of opposite sex who have linked their lives in the holy compact which, to those who apprehend the spiritual side of marriage, even death may not dissolve. It is not father-

hood alone, nor motherhood alone, that will accomplish the grandest results in the evolution of child character; but it is rather the combination and the co-operation of a manly, intelligent, affectionate, chivalric fatherhood, and a gentle, self-denying, patient, dignified motherhood, in and through a heaven-founded and heaven-blessed unity.

And in this connection it is to be remembered that marriage has a psychic side. Love is spiritual, as well as rational and animal. Insight into its spiritual nature is an acknowledged deterrent of vagary and perversion in its objective motions, a happy pledge of the perdurance of the marriage relationship in its superphysical element amid the wantonness of a self-seeking age. The conspicuous irreverence with which betrothal and matrimony are regarded in this day, the thoughtless entrance into conjugal bonds for mere commercial reasons, the mental reservation that so commonly lurks in a resolve to meet prospective incompatibility by rupture of the marriage relation as preparatory to a second venture, the shocking prevalence of divorce for the most unjustifiable causes, the growing attitude of tolerance even on the part of church-goers toward prostitution as a social necessity that God himself winks at, the condonation of notorious licentiousness for the sake of wealth, and the menace to the American home which all this implies, are forcing the question with startling emphasis, "What is to be done to preserve the integrity of that home and all that it stands for?" How shall be checked the ravages of the moral carcinoma which is eating out the heart of our national purity and hence of our national power? In view of the fact that conjugal fidelity is essential to the stability of American institutions, the scientific discussion of this subject is perhaps the most important theme seeking illumination from the new psychology, "the queen of humanistic studies."

Successful treatment of a disease involves a knowledge of its etiology. Removal of cause is the secret of cure. Things are as they are because men and women have so largely become insensible to the spiritual side of life's experiences; and men and women have so become as the result of defective home training, of vicious example in high places, and of a sensational literature and drama to which young persons have free access, and which picture liaison and amour as proper pastimes for the would-be "smart."

The moral law makes it obligatory upon parents, in the interest of society and for the good of rising generations, to educate their children physically, intellectually, and morally. The half-heartedness with which this requirement is met in some quarters, and the utter indifference to it which prevails in others, measurably account for the proneness of young people to degeneration and moral downfall.

Among the poorer classes the animal vitality of the child is likely to be sacrificed to the laziness or greed of the parent by exhausting labor in field or factory. Such a trade life begun in childhood, and with its attendant weight of care and responsibility, implies overstrain of immature organs and so a weakening of the moral propensities. With the well-to-do, neglect of what is most indispensable is too often the rule; and under the pressure of forcing schools physical expression is lost sight of, and exercise which inhibits the overproduction of psycho-sexual emotion is made a subordinate consideration. The young pupils, if they escape breakdown at puberty and subsequent psychical disturbance, are sent forth into society abnormally sensitive to erotic stimuli. Balance is destroyed; passional tendencies are in excess of powers of control.

When it comes to moral education, the American parent preserves a cowardly neutrality, ignoring the dangers of

promiscuous comradeship, and seldom sounding a note of warning to insure the safety of ignorant, innocent, and naturally well-meaning children. When it has reached the pass that many lads and not a few young women have been brought to believe that purity is something to be ashamed of, and that the sowing of wild oats is a legitimate diversion, the beginning of the end is in sight. When it has reached the pass that public expositors of ethical culture and sociologists of repute seek to lower the estimate in which the marriage union has ever been held in Christian communities by robbing it of its spiritual element and proclaiming its sole mission to be the procreation of offspring —yea, more, that happiness is not an essential of marriage —it cannot be wondered at that, in the face of such teaching and example, animal passion uncurbed by the spiritual susceptibilities dominates human wills.

Clearly, our young people cannot be too quickly purged of their miseducated fancies by the erection of high moral standards in the family and the school, and by the conferring both of desire and power to live thereafter. And the standards are the same for the boy as for the girl. The moral law applies alike to both, and no indulgence should be shown in presence of the young toward the prevailing tendency to condone sexual lapses of the man but to scourge mercilessly those of the woman. It may be true, as Shakespeare wrote, that

> "Sweetest things turn sourest by their deeds,
> Lilies that fester smell far worse than weeds."

But the male weakling who, with no care to resist, gives free rein to his animal desires, thereby disqualifying himself both to confer and to enjoy domestic happiness, is every whit as offensive to moral olfaction.

The argument that nature designed man for a polygamous animal, often used in defence of libertinism, is as flimsy as that she intended him for an inhaler of tobacco smoke or a narcotomaniac. The instincts of a normal man, made in God's image, are distinctly monogamous, and are centred exclusively in one complementary personality of the opposite sex, loved also from a rational and spiritual stand-point. And this is the key to the situation.

The place to begin the cure of marital infelicity is not the divorce court, but the early home; the time is not after marriage, but long before. The saving philosophy is that the ideal plane of purity occupied by the woman must be occupied also by the man, who, scorning like her to profane those attributes of his being which are most sacred in the eyes of God and humanity, shall, when he marries, be able to offer to the woman who gives him her hand just what he requires of her—a body and mind unsmutched by sexual impurity.

The standard conceded, whence the power to attain it? In every human being slumbers the power, as every human being is a thousand times adequate to the needs of his earth-life.

The psychology of suggestion through which the power is laid bare and forced into action should be made known to the young by intelligent parents. The woman who daily treads the avenues of communication with her own resourceful oversoul must wield a mighty psychic force; and children maturing round a noble mother suggesting strength and purity of life are more than unlikely to think or feel or do what they intuitively perceive she disapproves. As Maeterlinck contends, there are few that can withstand the domination of a soul that has suffered itself to become beautiful.

Home life should be the primary school of that spiritual

culture which leads to happy marriage. The boy who is brought up with a becoming reverence for the sacredness of sex is safe alike from smirching thought and wanton action. Any immoral atmosphere stifles him. Unchaste picture, lurid novel, salacious play, social immodesty, are repugnant to his sensibilities. His regard for woman causes him to feel that by polluting one of opposite sex he would make his mother and sisters sharers to a degree in the consequences of his act, he would compromise his dignity as a godlike being; and this is manliness at white heat, the highest qualification for union with a womanly woman.

The first step toward fitness for happy marriage is thus implied in an education that has in view development of the spiritual consciousness. Such education should give a prominent place to studies in which the imagination finds special culture, for no man can be truly moral without appreciation of the beautiful.

In her work as a character-former, the mother will appreciate the wisdom of providing a classic environment. The mind tends to become like its surroundings. Association with works of art and companionship with nature are, therefore, important psychic factors in the development of the child's receptivity. The mystic influence of a single æsthetic object does more to refine a character than a houseful of spurious imitations, gaudy whimwhams, or silly novelties. There is deep truth in Tennyson's philosophy:

> "To look on noble forms
> Makes noble, through the sensuous organism,
> That which is higher."

And further, the psychic food implied in out-door life, on the sea, among the mountains, near to the forest, quickens the perceptions, unfetters reflection, and stores away

in the memory spiritualizing thought-forms unconsciously shaped in the presence of the picturesque. Joan of Arc drew her inspiration from the mysterious wood of Domremy; the incomparable Rosalind was ocean-born; while the emotional mind of Shakespeare was delighted and educated among

> "The shadowy forests and the champaigns rich'd,
> The plenteous rivers and wide-skirted meads,"

that marked the Arden and Feldon of Warwickshire.

Familiarity with highly imaginative authors is a potent means of discipline, as it stands for contact with superior excellence, for fellowship with divine ideals. Ability to indulge the æsthetic feelings renders life brighter, happier, higher; while surroundings that are æsthetically ugly make men gloomy, unhappy, hard to live with. How true the words of the Flemish poet, "Nothing beautiful ever dies or lapses without having purified something"!

Hence the practical psychologist insists on the proper feeding of the imagination from the first dawn of thought; and the natural food of the spiritual man is poetry—suggestion by the imagination, in musical words, of noble grounds for noble emotions—poetry, which allies itself to what is highest and best, and whose true aim is to awaken to the divine side of things, to the nobility that harbors in the human spirit. With Goldsmith, poetry was "the nurse of every virtue, first to fly where sensual joys invade"; for Coleridge it multiplied and refined his enjoyments, and engendered in him the habit of wishing to discover the good and the beautiful in all that surrounded him; to Percival it proclaimed the unseen glories of immensity. Poetry is beauty plus spirituality, and its mission is to keep open the path that leads from the corporeal to the in-

corporeal, from the seen to the unseen. Thus it is incompatible with worldliness. Thus it combines its influences with those "benign tendencies that are working in the world for the melioration of man and the manifestation of the kingdom of God." Art and poetry are to be studied by the young, not as means of mere selfish enjoyment, but for the purpose of elevating aspirations, ennobling emotions, and breaking the clutch of passion and sense.

Youth so prepared and protected, youth that learns to thrive on a beauty that has become part of itself, is well fortified against the dangers of literature and the stage, the novels that excite to erotomania, the journals that monger atrocity and intrigue, the theatres that make vice attractive and applaud free love.

With all this, the young maiden should not be left in ignorance of the world, lest she give herself to one she loves unconscious of the physical side of her affection or of the nature of the man. Despite advice to the contrary from cynical scribblers, she should form high ideals and demand their existence in the one she selects as her husband. It is contended that ideals are dangerous. So they are—to fools. But to her who sees the spiritual side of love, they form an essential stimulus to its expression. The ideal man of this age is the sincere Christian man, that true embodiment of all that is pure, refined, tender, dignified, consistent, humane, self-forgetful, noble, chivalric. The interest of such a man in vocation or avocation is secondary to his interest in wife and children and hearth-stone. No young woman need fear to intrust her happiness to his keeping; and if she be of lively susceptibility, quick sympathy, and exclusively devoted, there will be no disillusionment after the step is taken.

Perfect marriage implies perfect conditions of companionship. Each party to it must find comfort, uplift, spur

in association with its fellow. Husband and wife should be physical, rational, and spiritual compatibles. And the love that forms the true basis of marriage squares with the analysis of St. Paul in the thirteenth chapter of the First Epistle to the Corinthians, in that it is long-suffering, kindly both in intent and expression, unselfish, generous, self-possessed, sincere, and, withal, wise. Such love never wears out. It develops by exercise and begets in its object similar love. Herein lies the secret of the woman's power; not the power of mawkish sentiment nor of enthusiastic admiration, but the rich, variform, and resistless power of the very soul, agleam with the radiance of the pure pneuma itself, sweetened and purified and strengthened by the interpenetrating spirit of God. This is the power that may kindle another soul with the fire that burns in its own. This is the power which, through the instrumentality of suggestion, is infinitely capable in the earth-life, this supreme synthesis of all the virtues, that shrinks from no task, pales at no ordeal, bends before no reverse.

In the perfect marriage union, where the parties to the contract are thoroughly congenial and rationally in love, the kindred transliminal selfs combine in spiritual fellowship. Such mystical interpenetration (without the intermediary of the senses) strengthens and enriches objective expression in the case of each of the parties to it, and represents the spiritual side of the tender emotion, lending aptitude to Tennyson's lines:

> "Either sex alone
> Is half itself, and in true marriage lies
> Nor equal nor unequal; each fulfils
> Defect in each, and always thought in thought,
> Purpose in purpose, will in will they grow,
> The single, pure, and perfect animal,
> The two-celled heart beating with one full stroke, Life"—

that interfusion of spiritual parts which holds the objective lives spontaneously in harmony, which implies an unreserved psychical as well as physical blending. Those who apprehend this spiritual side of marriage and its unbroken continuance in the hereafter, whose hearts can hold but one here, and who can say of that one, with the poet of *Paradise Lost*,

> "Thou to me
> Art all things under Heaven—"

will hold that one in Eternity, each party seeking the welfare of the other, and finding therein its own perfect happiness; both apprehending in a concord of faith the blessed relationship to Deity with whom each is individually continuous, and from whom each derives its quota of cosmic energy.

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APPENDIX

CLAIRVOYANCE, CLAIRAUDIENCE, X-RAY VISION, AND OTHER TRANSLIMINAL FACULTIES

Neither despise nor oppose what thou dost not understand.—William Penn.

In my opinion, psychical research does show us that intelligence can exist in the unseen, and personality can survive the shock of death. But that higher and more expanded life which we mean by immortality is only to be won through "the process of the Cross."—Professor W. F. Barrett, F.R.S., University of Dublin.

If prevision, retrocognition, clairvoyance, and other transcendent faculties can be proved to inhere in the soul, the soul's independence of the body is made manifest.—Frank Podmore, in *Modern Spiritualism.*

THE author of this volume accepts Professor Myers' theory that there exists in man a more comprehensive consciousness than the supraliminal self, whose spiritual powers are exercised in spite of, rather than by aid of, the material organism; and that so soon as man is conceived as constantly dwelling in this wider range of powers his survival of death becomes an almost inevitable corollary.

These powers are of the nature of clairvoyance, prescience, automatic writing, psychometry, mind-reading, and allied phenomena—the suspension of physical laws like the spontaneous movement of ponderable bodies—variform abnormal physical phenomena, in which "purposive human-like intelligence" manifests itself as a direct cause. Self-projection

along these supernormal lines is facilitated by the induction of hypnosis. The more deathlike the state of the body, the more lucid the perceptions of the spirit. When the mind is thus measurably divested of all physical trammels, the inherent faculty of the spirit utters itself more freely. Time and space have practically no existence; matter is transparent; the experiences of every-day life are transcended; supranormal visual perception obtains.

Clairvoyance (trance lucidity) is but the translation of spiritual perception into the earth-life. It is independent of the senses. It is a kind of extra-corporeal activity which certain persons, under favorable circumstances, have the power to make objective. Peculiarly sensitive organizations seem to be gifted with the needful something requisite to mental communication with persons at a distance (telepathy), with events happening in remote places (telepathic clairvoyance), even with things that are about to be (prescience).

Psychological records contain a number of well-authenticated illustrations of clairvoyance. The writer presents the following case from his own experience:

Anna Fortwanger, twenty-three years of age, a peasant-girl from Southern Germany—ignorant, unsophisticated, a stranger to the English language—was brought to my office in November, 1904, by her employer, an acquaintance who was at the time a member of the London Society for Psychical Research. This girl had been treated for homesickness, and found to possess unusual psychic power. In the hope that she might prove clairvoyant, I had my friend throw her into an hypnotic sleep, and, to make sure that it was not feigned, applied the severest tests. Smelling-salts so strong that every guest shrunk from inhaling them closer than at arm's-length were put to the girl's nostrils without apparent effect upon her. Under the suggestion that it was a fragrant rose, she inhaled it with apparent delight. She chewed with relish an uncoated strychnine tablet in response to the suggestion that it was a delicious sweet. Her arms were then extended,

and across them was laid a heavy library chair, which was supported as easily as if it had been a feather. Finally, a revolver loaded with blank cartridges was fired within two feet of her ear. Not a muscle moved a hair's-breadth.

The girl was then directed to go up two flights of stairs, proceed along the landing to the front room (a large room with an alcove), enter the apartment, and describe what she saw. Neither the girl nor the hypnotiseur had any knowledge of the room or of my house. Thought-transference as explanatory of what followed is thus absolutely excluded.

Questions—all in German—were then put as follows (it is understood that the girl's body reclined in an easy-chair in my office, while her transliminal was engaged two flights above):

I. "What do you see?"

"A round table with books on it."

(This table stood in front of the door, and would naturally attract immediate attention.)

II. "What else do you see?"

"A large picture of a lady on the wall."

(My wife has an engraving of a Raphael Madonna over the mantel, and three other pictures.)

"Describe them."

"One is a picture of a horse."

(This answer I regarded as an error; but a subsequent inspection of the room disclosed on the mantel-shelf, under the Madonna, a small photograph of one of my horses, sent to the house a day or two before, and placed there inadvertently by my wife.)

III. "What else do you see?"

"Seven chairs."

(No member of the family was aware that there were so many chairs in the room.)

IV. "Is there anything else in the room you would like to speak of?"

"Yes, a bed with a little darling."

"Do you mean a doll?"

"No; a real live darling."

"Describe her."

"She has light hair, and is pretty."

"How old would you say she is?"

"Eight years."

(The exact age of my little daughter Kathryn, who was asleep in the alcove.)

I now motioned an older daughter to go up-stairs and enter the room. Anna was then asked whether there were other persons present.

"Yes," she said; "a young lady has just come in—the one I was introduced to this evening. I did not catch her name."

Anna was then directed to go up-stairs bodily and place her hand on the young lady's arm. She rose at the word, and, with closed eyes, made her way through strange passages and doors to the room in question, touched my daughter's arm, and then descended the stairs to my office, there resuming her seat in the easy-chair.

Curious to test her powers further, I requested the operator to send Anna up to the house of a friend in Manhattan Avenue, and have her tell us what was going on there at four minutes after nine. In great detail she described the doings of each member of the family, and her account was verified that same evening.

She was then awakened, but retained no recollection of any of these occurrences.

Witness: John H. Thompson, Jr., Old Bridge, New Jersey.

At a second seance the same fall there were present Mrs. Jordan L. Mott, Mrs. Frances Hodgson Burnett, Miss Evelina S. Hamilton, Mr. William S. Walsh, of the New York *Herald;* Mrs. Leslie Cotton, the portrait-painter. A room on the second floor was selected for the experiment, which again was a *terra incognita* both to operator and subject. The questions were put:

"What do you see?"

"A bed."

"What is on the bed?"

"A folded quilt."

"What is on the quilt?"

"A fox."

(I had placed a folded comforter on the bed as a support for a fox-skin with a stuffed head, which I fancied would engage Anna's subjective attention—and it did. She is quick to perceive animals.)

"What else do you see?"

"A picture of a man and a picture of a woman."

"Where?"

"On the wall beside the bed."

(Pictures of George and Martha Washington, in color, hung on the wall, above the head-board.)

"What else?"

"A commode with round drawers."

(Quite an original description of an old mahogany bureau, with drawers conspicuously convexed.)

"What else?"

"A green flower."

(I had placed an araucaria on a stand near the centre of the room.)

"Any other pictures?"

"Yes, many large ones."

(The walls were covered.)

"Do you see one over the mantel?"

"Yes."

"What do you see in it?"

"A poodle hund."

(There is in the foreground of this painting a man returning from the hunt, with a gun over his shoulder, and a spaniel trotting by his side. The animal appealed to Anna at once.)

Two of the ladies were then requested to go up-stairs and enter the room. They were at once recognized, and called by name.

At the house of Mrs. Henry Siegel, on the evening of April

14, 1905, equally astonishing proof was given by Anna of her clairvoyant power.

On another occasion (1906) this subject was placed *en rapport* with Madame Serena, the Bohemian singer, who said: "I will take hold of her hand, so there will be no break in the current. Tell her to answer my questions."

Anna was then formally introduced in the transliminal state to Madame Serena, and instructed to answer her queries.

"Are you in sympathy with me? Do you like me?" said the singer.

"Yes," said the girl.

"Now, Anna," said Madame Serena, impressively, "I want you to tell me what I do. What is my work—my profession?"

"You don't work," said the girl; "you sing. You're a singer."

"Think hard, very hard, Anna, and see if you can tell me what I sang last in public."

There was a prolonged pause.

"You haven't dark hair any more," the girl began at length. "I see you in a great big place, but your hair is blond. It's parted in the middle, and two long braids are down your back. Your dress isn't black. It's red and short."

"My last public appearance," Madame Serena explained, "was at Denver, in January. I sang Marguerite in 'Faust,' and in the second act wore a short red skirt." (An astonishing illustration of retrocognition.)

"Anna is very susceptible to music," said the operator. "If you will sing two verses in German, I will direct her to awake at the beginning of the second verse."

Madame Serena went to the piano and sang a German folk song. At the beginning of the second verse a smile flitted across the girl's face. She started, rubbed her eyes, and awakened.

Witnesses: Mrs. Roswell D. Hitchcock, Miss L. R. McCabe, New York.

APPENDIX

Of Anna Fortwanger's possibilities it is idle to conjecture. She has not been subjected to systematic test, having been hypnotized only seventeen times during the last three years. The experiments have been made at wide intervals. In the subliminal as well as in the objective state of the mind, great skill comes only by practice.

Akin to clairvoyance is X-ray vision, the power to see through opaque bodies—supernormal sight induced by hypnotic suggestion. An authentic case of X-ray vision is that of Leo Brett, the twelve-year-old son of Dr. F. M. Brett, formerly Professor of Bacteriology and Physical Diagnosis in the College of Physicians and Surgeons at Boston, reported with great detail in *The Coming Age*, November, 1899. Dr. Brett gives this account of his discovery of the power in his boy: "Leo had had scarlet-fever when young, and it had left his stomach very weak. His food was not being properly assimilated, and his general health suffered in consequence. As other treatment did not result so favorably as I could wish, it occurred to me that he might be benefited by hypnotic suggestion. The result was most gratifying, as he began to improve immediately and was soon perfectly well. He has since remained in excellent health. One day, when I had hypnotized him, he said: 'Papa, I can see the bones in your body.' This led to examination and experimentation, and I found, to my great surprise, that when under hypnotic suggestion he was able to look right into and through the human body, apparently seeing the internal organism as readily as you or I would see objects through the window."

The doctor presents the following instance as illustrative of the boy's strange gift. A patient from Fall River, who was accompanied by his father, a gentleman of intelligence, thoroughly familiar with the uses of the X-ray, was a subject for examination.

Dr. Brett called his son Leo in from the street. The boy came with face flushed and eyes dancing from the excitement of his play. He sat down, and was almost instantly hypnotized by his father, who, as soon as he was unable to open

his eyes, said to him: "Now, Leo, you will be able to see the young man's arm plainly when you open your eyes. Open your eyes." The command was promptly obeyed, and the boy was then requested to look at both arms and to describe what he saw. This he did, and in a few moments stated that he could see the left clearly, but the right arm he could not see plainly.

I will state here that the patient had his coat on, so it was impossible to see the nature of the trouble with the arm, although it was perfectly apparent from the way he held his right arm that it was wounded. The father then said, "We had better remove the coat." This was done, after which the boy was requested to look again. He said, immediately:

"Why, some of the bone of the upper part of the arm is gone."

"Well, do you see any bone-formation going on?"

"On the inside," he replied, "the bone is growing, because I see a place between the old bones where it looks like gristle, and I think the bone is forming there; but on the outer side there is a place where there is no bone."

He was then requested by the father to show just the location, which he did by touch. His father also requested him to draw a diagram of the bone, which he did, showing exactly where he contended there was no bone on the outer side and the part of the arm where the new-formed bone appeared more like gristle than bone. The father of the patient then stated that this description corresponded with the opinion given by Dr. McBurney, who examined the arm when the patient had been under treatment at Roosevelt Hospital, in New York, and it was also substantially the opinion held by the physicians in Fall River.

Leo was then requested to see if he could not perceive anything else. He looked very intently. He seemed to be concentrating his gaze almost as a microscopist would in examining something quite fine. He was seated about three and one-half feet from the subject. Finally he said: "I see holes, but I do not see anything." The doctor said: "Look

again." He replied: "I don't see anything there. I see some holes."

The doctor then asked the father if he had any objection to his telling Leo how the accident occurred. Permission being given, the doctor explained to his son that the young man's arm had been shot almost off, and the father added that there were probably about five hundred pellets shot into the arm, that it occurred a year ago last January, that several operations had been performed, and a great majority of the shot had been removed, but that the X-ray still showed some to remain. The doctor then said again, "Look and see if you cannot see any of the shot." Again the boy looked very intently over the arm, and replied:

"No sir; there are none that I can see. I see holes, but no shot."

It was suggested that as the accident occurred so long ago there would not be any holes in the tissues, and that it might be possible that what appeared to be holes to the child were in reality the shot. The doctor then asked him to point with his hand to where the holes appeared. This he did, and the father said, "That is exactly the place where the shots are." He then asked him if he saw any other holes, and he said:

"Yes; up there," pointing to another place.

"How many?"

"Three."

The father said that this was correct. The X-ray revealed three shots in that location, but to the boy they appeared merely as holes. The doctor then asked him how many holes there appeared near the bone where he had indicated. He replied:

"Quite a number. They are very close. I do not know how many."

The doctor then pressed him. "Should you say there are ten, fifteen, twenty, sixty, or a hundred?"

"I should say there were at least fifteen," replied the boy; "and there seem to be some a little way off from the bone—only a few."

The father remarked that the X-ray showed about twenty shots in the locality to which the boy referred.

When the examination was over, the doctor released Leo with a word and the suggestion that he rest for a minute. When he came into a perfectly normal state he was able to talk about and describe what he had seen just as intelligently as he did while hypnotized, but, of course, he was no longer able to see in any other than a normal way.

Dozens of similar experiments (involving the detection of tumors, the presence of foreign bodies, pulmonary consolidation, fractures, valvular lesions, etc.) are reported by Dr. Brett; of course, coming from such a source, the facts are incontestable.

So there is justification, with psychologists, for medical clairvoyance, or the power of diagnosing the state of a person from direct contact, or from contact with something the patient has touched, through some diffused influence difficult to explain (psychometry).

Transcendental perceptive power, objectively self-projected, explains the successes of the so-called "dowsers," or water wizards, in finding underground streams and locating wells. Exhaustive articles on this subject have been written by Professor W. F. Barrett, of the University of Dublin, going to prove that the movements of the rod or forked twig used by these operators (who are usually ignorant laboring-men, and with some of whom the faculty is hereditary) are due to unconscious involuntary muscular action stimulated by the transliminal mind. No unseen agency moves the divining-rod, which, to do its work, must be held in a human hand. Whereas the dowsers are not in a hypnotic condition, the normal self-consciousness is forced more or less into a state of abeyance through self-suggestion.

These views are accepted as thoroughly scientific to-day. Belief in supersensitiveness to water, metals, etc., buried beneath the earth's surface, is no longer referable to "antiquated superstition." Ultra-normal human faculty is everywhere recognized as inherent in the soul.

TELEPATHY

It should be remembered that telepathic action, under whatever form it be considered, invariably implies a *transmitting agent;* that is to say, a brain from which is liberated—whether voluntarily or subconsciously — something supremely active, which, for want of a better term, we will define as an initial *physiopsychic vibration*, which, expanding concentrically in all directions, reaches the brain of the percipient, bringing with it the agent's thought.—Ernest Bozzano.

TELEPATHY is the direct communication of one mind with another, at a distance, otherwise than through the normal operation of the recognized sense organs—that is, without the use of words, sounds, odors, looks, gestures, or other material signs. It is a form of mystic perception and impression which inheres in animal nature, and characterizes certain methods of brute communication. Recent experiments have proved moths and other insects to be capable of thought-transference so far-reaching as to impress their fellows miles away with a knowledge of their existence and whereabouts. It is well known to whalers that a cetacean struck by a harpoon has power instantly to convey information of the presence of an enemy to a spouting school a mile distant, so that the individuals composing it immediately disappear below the surface. Every angler is aware that if one trout in a pool becomes conscious of his presence, the most deftly cast flies fall unheeded on the ripples.

John Burroughs has said: "Certain things in animal life lead me to suspect that brutes have some means of communication with one another, especially the gregarious animals, that is quite independent of what we mean by language. It is like an interchange or blending of subconscious states, and may

be analagous to telepathy among human beings. It would seem as if they all shared in a communal mind or spirit, and that what one felt they all felt at the same instant."

Some fifteen years ago the late Austin Corbin purchased twenty-five thousand acres of farm and wood land in Sullivan County, New Hampshire, and stocked the estate liberally with *cervidæ*. In 1897 it was predicted that the extinct carnivores whose natural food is venison would return to the region. Subsequently Austin Corbin, Jr., reported the presence of a family of pumas, or mountain lions, in the park, and other observers have discovered the black bear and the lynx (both *rufus* and *canadensis*) in evidence. By what mysterious power of cognition did the great cat, a century vanished from this region, become aware of the presence of deer and elk in Blue Mountain Park? I suggest the theory of a telepathic communication — the unconscious radiation of subtle waves of cognizance from the community of four thousand animals of the deer tribe to fugitive panthers in the Alleghanies, or in remote areas of the Green and Adirondack mountains.

Strange to relate, the presence of this large body of *cervidæ* has attracted to the surrounding region numbers of Virginia deer and other animals, like the otter, long extinct. And these animals do not manifest their usual fear of man; a sense of security seems to pervade the whole community of newcomers. A family of otters, for instance, made their home, during the summer of 1906, under the boat-house of a friend at Lake Sunapee. Deer parade the roads and pastures with none of their traditional shyness — as if nerve undulations from the community in Corbin Park, conveying ideas of safety through some cosmic medium, set in vibration the nerve extremities of the recipient *ferœ naturæ* in such a way as to be translated into the massive secure feeling of the unconscious transmitters.

Much has been written recently in *The Annals of Psychical Research* regarding the psychic perceptions of animals, suggesting a more intimate relationship between members of the animal kingdom than has hitherto been understood, besides

the existence among the lower animals of supernormal psychic faculties (like precognition, instincts of direction, etc.), that may be elicited in man by suggestion in hypnosis.

If brutes possess this inscrutable telepathic power of communication and exercise it for their benefit, it cannot seem marvellous that it exists among human beings. Yet its laws are unknown, its scope and meaning undreamed of. It suggests itself as "one of a whole series of scientifically unrecorded and unrecognized human faculties." The laws that govern telepathic intercourse, the question as to the extent of its prevalence among the living, and its possible extension into the world of the dead, are of supreme concern to humanity. The fact that minds brought into hypnotic contact through the approximation of the physical bodies they tenant can exchange thoughts, feelings, ideas, knowledge, convictions, suggests the possibility that minds temporarily separated and to all purpose discarnate in natural sleep or in hypnosis, or even in states of reverie—transliminal selfs free to traverse the world and its purlieus—may communicate without reference to space limitations, and are mutually impressed, exalted, and refined.

Subpersonal minds would seem to be attracted automatically: (1) to their complements, each the other to strengthen, to instruct, to inspire; and (2) as mere almoners to other minds in need of help. Were the means of establishing such communication comprehended and under control, deliberate absent treatment for functional sickness or moral defect would be possible and in every way scientific.

Professor Barrett pointedly asks: "By what process can one mind affect another at a distance? We may talk of brain waves; but that is only unscientific talk—we know of nothing of the kind. Neither do we know how gravitation acts across space; by what means such tremendous forces as bind the solar system together are either exerted or transmitted we know absolutely nothing. We do not talk of gravitation waves; we wait for further knowledge on this mysterious problem. And in like manner we must patiently wait for more light on the mode of transmission of thought through space. It may

well be that thought transcends both matter and space, and has no relation to either. Certainly it seems very probable that every centre of consciousness is likely to react telepathically upon every other centre."

And the Right Hon. Gerald W. Balfour maintains that "if telepathic interaction belongs to the essence of all minds, it seems not unreasonable to draw the conclusion that most, if not all, evidential cases of telepathy are likely to be cases in which a special and exceptional telepathic responsiveness or rapport has been established—*we do not yet know how*, save that a particular direction of attention and will seem to have something to do with it—*between a limited number of individual minds*.

This is the generally accepted theory of psychologists. Hence, telepathy has no commercial value. Those who advertise its use in the cure of disease are clearly seeking to bait gudgeons.

Yet in the expression of abstract telepathic power we have a suggestion of immortality. "If it be true," says Alexander Aksakoff in *Animisme et Spiritisme*, "that this inner consciousness has the gift of perceiving outward things without the aid of the organs of sense, must we not conclude from this that man has a double nature, that there are in him two distinct beings, both of them conscious: the outward individual, who obeys the conditions imposed by our organism, and the inner being, who does not depend upon them, and can will, act, and perceive by means of its own? Must we not infer from this that our body is not an indispensable condition for this inner being to live and act; in a word, that the latter is, in its essence, independent of the outer one? Even admitting that there is a certain bond between the two, is not this bond a fortuitous one, an apparent one, or a simple temporary connection? If this is so, the inner being must preserve its independent existence, even in the absence of the body."

SPIRITISM AND PSYCHOLOGY: SUPERNORMAL OR SUPERNATURAL?

In the law of telepathy, developing into the law of spiritual intercommunication between incarnate and discarnate spirits, we see dimly adumbrated before our eyes the highest law with which our human science can conceivably have to deal. The discovery of telepathy opens before us a potential communication between all life. And if, as our present evidence indicates, this telepathic intercourse can subsist between embodied and disembodied souls, that law must needs lie at the very centre of cosmic evolution. It will be evolutionary, as depending on a faculty now in actual course of development. It will be cosmic; for it may—it almost *must*—by analogy subsist not on this planet only, but wherever in the universe discarnate and incarnate spirits may be intermingled or juxtaposed.—Professor Myers.

(*Of this telepathic communication with the dead there exists, at the present stage of investigation, no convincing evidence.*)

THE author of this volume has never heard a spiritistic medium say anything that was not readily comprehensible on the theory of thought-transference. He has never seen a medium do anything that could not be rationally explained as due to the action of supersensible psychic force which he believes to inhere in every human personality, but which only a few human beings have power consciously or unconsciously to exploit in their earth-lives, or make visible and tangible in the so-called phenomena of the seance (rappings, levitation, movement of heavy objects without physical contact, etc.).

It has been shown that brutes are capable of telepathic communication with one another. It cannot, then, seem marvellous that a professional trance-medium in perfect training

should be able to project her transliminal self indiscriminately, or with method in her ecstasy, force her way subjectively into the penetralia of selected human minds, and so possess herself of information calculated to confuse, deceive, or otherwise impress her investigators. For has such a medium ever revealed anything that did not exist either in her own consciousness, or in the consciousness of some person present, or in the consciousness of some living human being not present at the seance?

But neither telepathy nor the agency of the dead can account for much that is referred to the "controls" of the medium. Self-delusion induced by auto-suggestion explains not a little of it. Dr. George T. Tuttle, of Waverly, Massachusetts, in a paper on "Hallucinations and Illusions," covers this ground in a most pertinent manner:

"How the spirit-rappings, tipping of tables, playing on musical instruments, writing on sealed slates, the materialization of spirit forms, etc., are received," he says, "depends on the attitude of the observer. If they are seen with the firm belief that they are really spiritual manifestations, and under an emotional condition which precludes the exercise of sound judgment, they appear convincing. With such a mental attitude the possibilities for deception are endless. A gauze mask in front of a handkerchief made luminous by phosphorus has been recognized as a dear departed relative by many different people. This is, properly speaking, a delusional interpretation rather than an illusion. I am quite certain, however, that the most convincing proof of the truth of the doctrine of spiritism, which causes its acceptance by many people of education, refinement, and of otherwise good judgment, is the evidence of their own senses—the voices and touch of departed friends; in other words, the hallucinations or illusions that come to them, while in an emotional condition, under the influence of suggestion and expectant attention, which are afterward perpetuated by habit. This seems to be the reason why so many who attempt to investigate spiritism become believers."

APPENDIX

Professor Richet has ingeniously suggested that the normal personality of the medium disappears, and that another completely different and gifted with lucidity enters upon the scene—a mere variation of the medium's own intelligence. And surely it is as reasonable to accept indwelling force in explanation of the genuine phenomena as to assume, in their production, the agency of daimons, angels, or excarnate human spirits. The human personality must be as powerful and as variously gifted as any outside intelligences under God. It is unphilosophical, therefore, as Dr. Edward Cowles has demonstrated, to seek for novel doctrines and explanations to account for the results of easily apprehended causes. It leads to error "to set up an hypothesis, and seek to prove it, in a new and unsettled field of science with which we are unacquainted, by quotations from texts and assertions from zealous explorers." And the error is to be found in the revolting religion that is pinned to the skirts of Spiritism.

It thrusts a female principle into the Godhead. It flouts the divinity of Christ, interpreting Jesus as a healing medium, and losing sight of Him in a throng of benevolent daimons. Its teachings regarding marriage are subversive of all respect for the sacredness of sex, and free love is its ideal of social happiness.

Spiritism is a foe to all intellectual, moral, and material progress. It thrives because of its pretence to satisfy the most intense longing of human nature, the craving for a re-establishment of objective relations with the departed. But we have no evidence that the spirits of the dead are concerned in its phenomena. The idea of intercourse with discarnate friends through the machinery of the seance is repugnant to reason. Aside from the fact that if the communications be accepted as messages from the souls of the righteous dead such belief cannot be reconciled with an exalted conception of the powers of disembodied spirits, we are confronted with the equally significant fact that the intellectual status of all circles is foisonless and low. No important truths are communicated, no sky-aspiring thoughts. The revelations made by

our alleged deceased relatives are distasteful to us, and, what is most conclusive, utterly at variance with their gifts and characters. Not a page of mediumistic literature has the smallest value. More unmitigated rubbish was never issued from the printery.

Psychology, on the other hand, in its most advanced positions, is perfectly consistent with Christian belief. Compare its dignified and rational theory of soul intercourse with the teaching of the Church as to the communion of saints—that all the members of the Church visible are mystically united in Christ with one another and with the members of the Church invisible, having spiritual fellowship in common, and, in addition thereto, fellowship or communion with God in faith and love and prayer. (See page 23).

The New Testament is silent as regards the possibility of our direct communication with the dead. Its attitude here is negative, just as it is in regard to all scientific law. The Bible was not written to teach men physical science or psychology. They are left to explore these vast fields at will, and the coming century will disclose wonders far beyond any yet disclosed. "To suppose that we know it all," said Dr. Oliver Lodge; "to suppose that we have grasped in their main outlines the problems of the universe, that we realize not only what is in it, but the still more stupendous problem of what is not and cannot be in it—is a presumptuous exercise of limited intelligence."

FOR ADDITIONAL READING

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APPENDIX

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INDEX

ABSENT treatment, 105.
Absinthe drinking, 226.
Actress, the, value of suggestion to, 258–261.
Advertising, science of, 87.
Adulterations, in food, 127–131; in clothing, 131, 132; in intoxicating liquors, 214–216.
Æsthetic influences, in neurasthenia, 141–144.
Alcoholism, 210.
Amnesia, 177.
Artist, the, value of suggestion to, 271.
Auto-suggestion, 25, 26, 81–98; the *modus curandi* of Christian and mental science, etc., 99–108.

BIBLIOGRAPHY of subject, 331.
Business man, the, value of suggestion to, 278.

CHRISTIAN SCIENCE, auto-suggestion in, 100–102; its preposterous claims and false philosophy, 100, 101, 103, 104.
Cigarette addiction, 230–235.
Clairvoyance, 313.
Climacteric insanities, 173.
Cocaine habit, 241.
Coffee drinking, 227–229.

DELUSIONS, 149–167.
Diabetes, treated by suggestion, 115–118.
Diet, 139–141.
Diffidence, pathological, 244–250.
Dipsomania, 210; as a circular insanity, 222.
Divining-rod, the, 322.
Dreams, 32, 33.
Dressmaker, the, value of suggestion to, 280.
Drink habit, auto-suggestion in the treatment of, 92, 210–225.
Drug habits, 236.

ENVIRONMENT, as a suggestion, 67.
Epilepsy, 119.
Erotomania, 201.
Euphagia, 140.
Exophthalmic goitre, 118.
Extravagance, 188–190.

FEARS, morbid, 149, 157–160.

GAMBLING, mania for, 187.
Genius, 15.
Gluttony, 120, 121.

HABIT pains and spasms, 120.
Hell, defined, 20.
Heredity, as a suggestion, 67–70.
Heroin habit, 240.
Hypnogenic drugs, 36.
Hypnosis, the mutual relationship in, 52–59.
Hypnotization, 33, 38; unintentional, 62; dangers and limitations of, 109–113.

INSANITY, 168–176.
Insomnia, 144, 145.
Inspirational work, 258–270.
Introduction, 1.

JEALOUSY, 190, 191.

KLEPTOMANIA, 192–198.

LITERARY man, the, value of suggestion to, 286–291.
Living interments, 79.
Lourdes, cures at, 66.
Lying, mania for, 190.

MAGNETISM, 14, 112.
Marriage, psychic side of, 303.
Medicine, the practice of legally defined, 107, 108.
Medicines, patent, 88–90.
Memory, loss of, 177.
Moral disease, 16, 181.
Moral insanity, 183
Morphinomania, 236–240.
Musician, the, value of suggestion to, 266–271.
Mystery, as a suggestion, 65.

NEURASTHENIA, 123–148.

OBESITY, 121, 122.
Obsessions, 149–167.
Osteopathy, 106.

PEDAGOGY, psychic, 292–297.
Personality, dual, 9, 10, 70; alternating, 160, 161, 186.
Perversions, 204–209.
Player, the, value of suggestion to, 258.
Preacher, the, value of suggestion to, 273–276.
Pseudomania, 199.
Psychic pedagogy, 292–297.
Psychics in the home, 298–311.
Puberty and its insanities, 173.
Pyromania, 186, 187.

RAPPORT, 48.

SELF-CONSCIOUSNESS, 244–250.
Sin, 20, 21.
Singer, the, value of suggestion to, 258–266.
Sleep, 22; as the suggestible state, 28; regenerative quality of, 31.
Speech defects, 251–257.
Spiritism, communication with the dead through, 24, 327–330.
Stammering, 251–257.
Stenographers, value of suggestion to, 280.
Suggestibility, 13; in the dying, 41; degrees of, 60–80.
Suggestion, diseases treated by, 7, 115; definition of, 12, 13; as an educative instrumentality, 15; from the Christian standpoint, 45–47; ideal, 56; incapable of doing injury, 77, 111; practical applications of, 114.
Suggestionists, foreign, 2, 3, 4; American, 4.

TEA drinking, 227–229.
Teacher, the, value of suggestion to, 277.
Telepathy, 323–326.
Theomania, or religious delusion, 169–171.
Trained nurse, the, value of suggestion to, 282–285.
Transliminal, the, 9–21.

WETTERSTRAND, Dr. GEORG OTTO, 3; his methods, 3, 38.
Workman, the, value of suggestion to, 280.

X-ray vision, 319.

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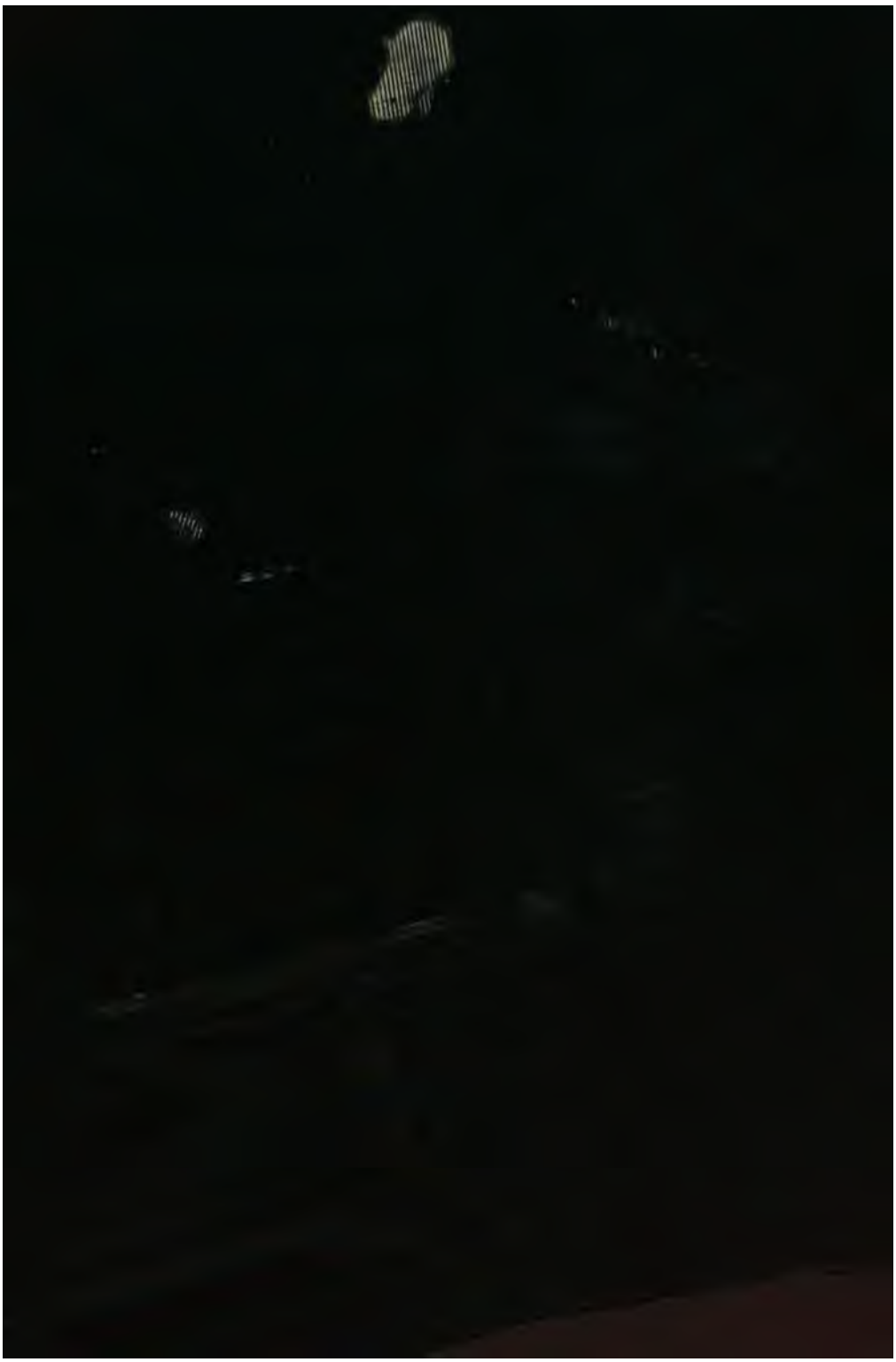
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